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FRENCH CANADIANS AND ISRAEL (PAGE 4)

The CANADIAN JEWISH NEWS

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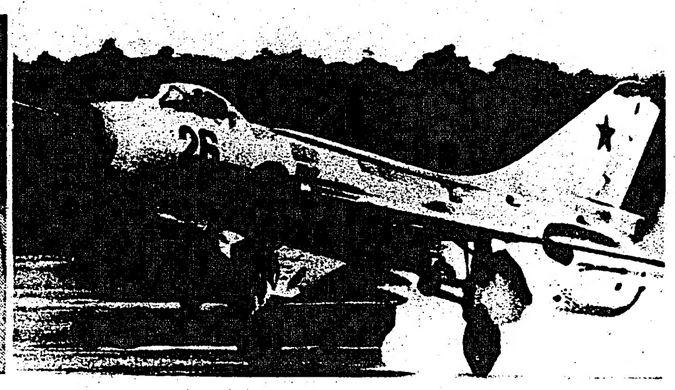
Lebanon Christians demand expulsion of Al Fatah

NASSER LOSES BEIRUT SUPPORT FOR WAR



ARAB DICTATORS IN TROUBLE.- From left to right: Arafat of Al Fatah smiles as Nasser tries to console Hussein; Egyptian prisoners happy, they're in Israel; a Soviet plane captured by Israel.

FRENCH GENERAL DEMANDS END OF PRO-ARAB POLICY

by the CJN diplomatic editor

The statement in Beirut by the Christian Lebanese leader, Raymond Eddé, demanding the end "to the tolerance of guerillas on Lebanese territory," has been interpreted in diplomatic circles as a tacit acknowledgment of the fact that the Al Fatah has failed in its purpose. Although Mr. Eddé is in the opposition in the Lebanese Parliament, he represents the élite of the Christian intellectuals in that capital. The most sensational news from the Arab world, however, is that Pierre Gemayel, a member of the Lebanese Cabinet as Minister of Public Works, has seconded Eddé's call to expell the so-called guerillas.

These statements came in the wake of the most embarrassing Arab defeats both in territories held by regular armies of Egypt, Lebanon and Jordan and in terrain occupied by the so-called commandos.

The mood in Lebanon against allowing the Al Fatah and other terrorist groups to turn this once peaceful country into a new Jordan also has been expressed, though in milder form, by Lebanon's Minister of Education and Art, the Hon. Joseph Aboukater. Writing in the Paris Le Monde, Mr. Aboukater appeals to the Israelis to become more flexible, not to believe in permanent invisibility of the Jewish armies and to meet the Arabs halfway. Although he praises Nasser for his moderation, it sounds like lip service only in typical Levantine style. He asks Israel to consider the situation.

The latest Israeli coups have impressed tremendously the Arab world from Iraq to the Maghreb, according to reliable reports:

*** The kidnapping Saturday night of Lebanese soldiers without harming any prisoners in order to obtain the release of a guard captured by Al Fatah operating from Lebanon;**

*** The capture intact of the latest model Soviet radar station in Egypt;**

*** The most successful raids of punishment meted out to Egyptian arm bases and Jordanian enemy position.**

All this came after the astonishment following the uneventful movement of the five gunboats from Cherbourg to Haifa.

Also, according to a report in Le Monde (which is not a pro-Israeli newspaper but reflects the opinion of the French Foreign Ministry), Israel now is producing ships up to 15,000 tons in the dockyards of Kishon near Haifa.

In France the Government is under relentless attack for its hypocrisy in the Gunboat Affair.

Editorializing in the most prestigious newspaper, Le Figaro, editor Roger Massip says:

"The departure of the gunboats from Cherbourg could have contributed to easing the tension in France-Israel relations. It will not happen."

This statement is echoed by many in France who fear that the so-called low tone reaction of Pompidou to the Cherbourg affair is not prompted by friendship for Israel but by having the French accept the ominous Libya armaments deal directed against the Jewish state.

France's hero and second to De Gaulle during World War II, old General Pierre Koenig, a former cabinet minister and now president of the French Committee of Solidarity with Israel, told The Canadian Jewish News correspondent in Paris:

"It is evident that any French military material delivered to Libya will fatten up the arsenal of

(cont. on page 2)

Commentary

by M.J. NURENBERGER

NAHUM THE SAVIOR

Dr. Nahum Goldmann's well publicized paper organization known as the "World Jewish Congress" is holding an executive meeting in Israel. Most of the participants, of course, will be employees of his aparatus' "editors", public relations men, executive directors. Others will be the perennial office holders from the day the "World Jewish Congress" was established in 1936. Missing at this so-called "assembly of Jewish communities" will be the free world's most influential Jewish organizations such as the American Jewish Committee, B'nai B'rith, Britain's Board of Jewish Deputies. It seems that only from Canada, because of a certain tradition, has Goldmann succeeded in obtaining some representation.

* * *

A few weeks ago an important national Jewish leader from Montreal told me he would like to see the Canadian Jewish community completely divorced from this "fiction". Yet it is apparent that, in our Jewish community life, organizations always survive the purpose for which they have been created.

So do some leaders who never evacuate the chair.

* * *

I would not comment upon this "conference" except for the fact that on the eve of the meeting Goldmann, who still lives under the illusion of his former office as World Zionist leader, made some remarks which were widely distributed by none other than the French news agency (AFP).

Dr. Goldmann discussed the new policy of the United States vis-à-vis Israel. When he was asked whether the American Jewish leaders have less contact with the administration today than they had with the Democratic presidents, Goldmann answered affirmatively.

* * *

Dr. Goldmann conveniently forgets that he and the late Dr. Stephen S. Wise had entrée in the White House during the Roosevelt years - the most tragic in Jewish history. It was at that time the American Government refused to raise a finger to save the Jews of Europe; boats carrying refugees were sent back to the Continent; Roosevelt stated to Ibn Saud for the record that he understood his anti-Zionist policy better in thirty minutes than he grasped the Zionist presentations in thirty years.

Goldmann also forgets that he himself, only a short while ago, admitted he had made "mistakes" during the momentous historic moments when Jews in Europe needed leadership and rescue.

That was a Democratic administration and there were many Jews, including the World Jewish Congress leaders, who were close to the White House. But all they did was apologize for the passivity of the American Government in all fields of Jewish interests, whether rescue or Zionism. What we obtained were declarations not worth the paper they were written on.

Yet "Jewish leaders" never leave the scene of operation. Even now, when there is a Jewish state, its government capable of handling its own affairs, the Goldmann's remain "active". Why? What is the purpose?

* * *

During the same interview in Tel Aviv, Goldmann said he will ask the Jewith "leaders" to take the position on the side of Israel and of its government "even if they should have doubts about the righteousness of Israel's case. Those who have doubts are numerous but it is our duty to support Israel totally" - even if his Jewish "leaders" don't agree with the Government of Israel.

Some may call this impertinence. Others will say, as official circles in Israel hinted a while ago, that the time has come for Dr. Goldmann to retire with a banquet in his honor. And there are those who will ask whether we in Canada, among other communities, have the right to spend one nickel to cover the budget of this paper outfit which has become more than a nuisance.

It is time Goldmann gave up his role as the Savior of Israel.

General Herzog tells Britain

SOME ENGLISH DIPLOMATS STILL BELIEVE THEY RULE ISRAEL

London (JCNS). - Strong criticism of the British Government's policy in the Middle East was voiced by Chaim Herzog, former military governor of the West Bank, when he addressed the annual meeting of the Anglo-Israel Association in London last Wednesday night.

"A regrettable impression exists that, in the attitude of Her Majesty's Government, there is a tendency for the tail to wag the dog," Herzog said.

He was referring to Britain's representative at the United Nations, Lord Caradon, "who still feels that he is the district commissioner of Nazareth, or wherever it was he was stationed. What more cynical example than the British vote on the El Aqsa resolution?"

Outlining the major problems facing Israel, Herzog stated that "the military one was the least worrying of all. Without outside interference, it is at least manageable."

The political situation, however, gave rise to more concern. "I am very unhappy about the reopening of the Four Power talks," Herzog stated, "No good can come from them."

As for the economic problem, it was "very, very serious, indeed. We have made tremendous advances, but we are carrying an annual deficit of some $800 million because of our heavy expenditure on defense.

"We are in a very serious economic position at the moment and I foresee quite severe monetary and fiscal developments once the new Government acts."

British cabinet papers reveal

"WEIZMANN WAS FOR PALESTINE STATE"

A JCNS exclusive

Dr Chaim Weizmann was regarded by the British Cabinet in 1939 as an agreeable and moderate Jewish leader.

This is revealed in British Government documents of that year, made public this week after an embargo of 30 years.

The documents include the conclusions of British Cabinet meetings early in 1939 at the time of the tripartite conference on Palestine in London and the publication of the notorious White Paper.

Mr Malcolm MacDonald, then Secretary of State for the Colonies, was in charge of the conference which the British Government held separately with Jewish and Arab representatives.

Ben-Gurion's view

He told the Cabinet that Dr Weizmann favoured the British proposal to establish an independent State in Palestine, provided that it was a federal State.

Mr MacDonald told his Cabinet colleagues that Dr Weizmann was agreeable to an Arab proposal that Jewish immigration should make no further advance in Palestine without the consent of the Arabs.

The Jewish delegation which attended the conference contained, in Mr MacDonald's view, a "considerable division of opinion."

The agreeable Dr Weizmann, in Mr MacDonald's view, faced strong opposition from his fellow representatives on the matter of an independent Palestine. They were Mr David Ben-Gurion, "a Mr Moshe Shertok [later Sharett] and other extreme Zionists."

On Jewish immigration to Palestine, Dr Weizmann was also opposed by Mr Ben-Gurion, who demanded that it should continue at an ever-increasing rate.

Towards the end of the conference, the British Government presented its proposals to the parties.

The proposals, later to be incorporated in the White Paper, included the substitution of the Mandate by an independent Palestine State and the restriction of Jewish immigration to between 75,000 and 100,000 in the following five years, with a provision for an Arab veto after that period.

The reaction of the Jewish representatives to these proposals, according to Mr MacDonald, was at first encouraging.

Their stand changed only after details of the proposals were leaked out through Cairo. Jews in Palestine reacted to it by bombings.

It was then, as Mr MacDonald told the Cabinet, that "great pressure had been put on the Jewish representatives to leave the conference."

The newly-released Cabinet documents reveal a keenness by the British Government to please the Arabs right from the beginning of the tripartite conference.

This was caused less because of their concern for the Palestinian Arabs than for the Arab States.

Foreign Office pressure

The attitude on Palestine of the individual Cabinet Ministers also emerges from the documents. They indicate that the decision to replace the Mandate with an independent State in Palestine was made as a result of pressure from the Foreign Office.

The then Foreign Secretary, Lord Halifax, thought that such a State and the provision of the Arab veto on Jewish immigration would force the Jews to be more co-operative with the Arabs.

Mr MacDonald himself held similar views.

After he disclosed the British proposals to the Arab and Jewish representatives at the conference, Mr MacDonald reported to the Cabinet: "There was no doubt that our proposals were a bitter disappointment to the Jews as a whole."

He added that "it was only fair to point out that if the Jews had devoted some of their energies in the last 20 years to trying to establish good relations with the Arabs, the present position would never have arisen."

Some Cabinet members were, however, more concerned with the Jewish cause. The Prime Minister, Mr Neville Chamberlain, accepted the inevitability of the British proposals only "with some reluctance."

He would have liked "to have done more for the Jews, who might be considered to have been rather roughly treated if the various expectations held out to them in previous years were taken into account."

Deep concern for the Jews was also apparent in the view of the Chancellor of the Exchequer, Sir John Simon. "Having regard to the harsh treatment which the Jews were experiencing elsewhere," the Cabinet papers state, "he regretted that it was not possible for us to do more to help them."

The Minister of Health, Mr Walter Elliot, also "felt some difficulty" in accepting the proposals. He reminded his colleagues that the original plans envisaged 150,000-300,000 Jewish immigrants in ten years, while subsequently only 50,000-100,000 was being considered.

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FIRST SYNAGOGUE IN 600 YEARS.- Inaugural services last month at the Sons of Jacob Synagogue in Madrid, the first Jewish house of worship in Spain since 1357. The Spanish government has revoked the edict banning Jews from the country after nearly five centuries since the bill was enforced by King Ferdinand and Queen Isabella.

DEFENSE BUDGET

Tel Aviv (JCNS) - Israel's defense budget was once a jealously guarded secret but after the Six-Day War, in June, 1967, when the Jewish State was forced to call upon world Jewry for still greater assistance, Mr. Pinhas Sapir, then as now, Finance Minister, violated the taboo.

It is being violated again now, with economists discussing in the press how much defense spending can be allowed to grow without seriously harming the country's economy.

The forthcoming defense budget may well reach $1,250 million, according to Moshe Dayan, the Defense Minister.

But defense spending does not end there. Indirect expenditure must be added, such as strategic road-building and so on.

TO BE HONORED.- Rabbi Chaim Nussbaum, who has served as principal of Toronto's Eitz Chaim Day School for twenty years. The Rabbi, who has retired this year, will be paid homage at a testimonial dinner meeting of the school on Sunday evening, January 11th, at Torath Emeth Jewish Center.

(See Pages 4 and 5)

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The 29th Graduation Exercises of the Borochov Schools, will take place on Sunday, January 18th, 1970, at 11 a.m., in the Main Auditorium of the Borochov Centre, 272 Codsell Avenue, at Wilson Heights, Downsview.

Invitations to the ceremonies are extended to the parents, relatives and friends, to the entire membership of the Borochov Movement, the Independent Workers' Circle, as well as to the educational institutions of the Jewish Community.

The following students will receive their diplomas.

The Graduates are:

Susie Kohl
Dorothy Kohl
Joanne Lewkowitz
Josef Rich
Sheila Pukerman
Heather Katz

Awards and gifts will be distributed.

The highlight of the event will be the Cantata "Rings in the Golden Chain," performed by the Graduates, and assisted by the Junior Grades and School Choir.

Valedictories in Yiddish, Hebrew and English will be delivered by the students. The community is invited.

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NON-ORTHODOX RABBI PRESENTS HIS VIEWS ON

JUDAISM IN OUR TIMES

The "tree theory" is a popular analogy which attempts to describe the structure and growth of Judaism as a straight-line development: with roots planted deeply in antiquity, its trunk representing the major authentic tradition, and its branches, the non-authoritative, dissenting sects which grew away from the main body during the course of time.

However appealing and self-validating this comparison may appear to some sections of contemporary Jewry, an unbiased historical analysis of Judaism reveals it to be little more than wishful thinking.

If any analogy to a living organism must be sought to describe the complexity of historical Judaism, the bush is far more representative. Each and every one of its network of branches is an integral part of its total organic structure. No one branch can be isolated as being more genuine than the others. Similarly, no one sect of Judaism today or in the past can claim absolute or unilateral authenticity.

The history of Judaism is a record of sectarian debates and adaptations to changing circumstances and times. From the Biblical period until the modern age the history of Judaism can be characterised by its internal politico-religious struggles between Priests and Prophets, Sadducees and Pharisees, Karaites and Rabbinates, Mitnagdim and Chasidim, neo-Orthodox and Reformers.

Yet each of these internal disputes, rather than weakening Jewish life, enriched and strengthened it. Nor did the subsequent prevalence of one group over another invalidate the legitimacy of the latter, however loud the protestations. For elements of the rival ideology were to be found in every contemporaneous movement.

In retrospect, the gap between these divergent Jewish sects in the past may now appear to have been narrower that the present schism between modern religious sects. But this is historically naive. While we may wish to think of Jewish life as always having been harmonious, the fact is that bloodshed, internecine struggles, and excommunication were not uncommon among differing Jewish sections. The occasional name-calling, and polemics employed by segments of Jewry today, are mild compared with the vindictiveness of the past!

Judaism is polymorphous. The student of Jewish history, therefore, cannot speak of a Judaism but of Judaisms. The Bible, Talmud and other post-Biblical writings up to the present time reveal a host of contradictory and mutually exclusive concepts on the nature of God, Israel and Torah.

Scripture has been cited, chapter and verse, with equal zealousness, by rabbis, in defence of slavery and in opposition to it; in "proving" one aspect of God's nature or another. The tradition has been invoked in favor of Zionism and against it; commending proselytising and condemning it.

Every rabbi today, as in the past, has found some anchor within the polarity of the tradition on which to fasten the claims, which he - in all sincerity and integrity - proclaims in the name of living Judaism. So it has been and so it always shall be. The rabbinic maxim, hafoch ba, vahafoch ba d'chola ba - "turn it over and over again, for everything is in it," cannot be limited to a mere description of Torah alone, but to the totality of the Jewish tradition.

Every age believes that it has finally captured the "essence" of Judaism. But the historical fact is that that essence is beyond categorical definitions, for it is never static. It cannot be limited either to its ceremonials or its ideas, for it is constantly in a state of flux.

By virtue of its long and unique history and its involvement in the diverse cultures of many civilizations in different ages, Judaism has assimilated and ingested virtually every idea - however contradictory - known to man.

It must not be deduced, however, that because of Judaism's polymorphic nature it is a non-descript religion. Certain safeguards have remained throughout the ages. Commonly shared, in virtually every age, were the basic, threefold tenets of God, Israel and Torah. The text remained. Only the commentaries and the interpretations varied.

Every age, therefore, conceives of Judaism within the text of the overriding ideology of its society. Each generation, consequently, produces a Judaism that is novel and unidentical to any form of Judaism that has theretofore, existed, and yet carries on those certain familiar strands of the past generations.

Like a child who is unique and a non-repetitive individual, yet bearing the unmistakable characteristics of both parents, so Judaism is assured of continunity by virtue of its constant rebirth and despite its novelty in every age.

Judaism is, thus, in a constant state of "becoming". When the inherited Jewish past confronts the problems of the present and is reconciled with them, the result is "Judaism", for that age. And because of the inherent differences and needs of individuals, no one system in any age will satisfy all. Hence the polarity of Jewish life!

The "tree theory" has given rise to many popular misconceptions as to the nature of Judaism, its institutions and its historic personalities. Thus, for example, it may be reassuring for some people today to conceive of Abraham as having been a pious, Orthodox Jew who donned talit and tefilin and strictly observed the dietary laws. But such a concept of the Patriarch is not only contradictory to the Biblical narrative in Genesis 18, 8 (the lovely midrashim, notwithstanding), but intellectually naive.

Projecting present-day ideas into the past may be a pleasant pastime and a source for wonderful homiletical material, but it is as historically unsound for Jews as it is for Christians to read into Isaiah the prophecy of the virgin birth.

Lest I be accused unfairly of partisanship, it must be quickly added that no less guilty are the Reformers who still invoke the old romantic shibboleth that the Prophets were Reform or Liberal Jews! That the Prophets were "reformers" of a kind is undeniable. But that they were Reform Jews in the modern idiom is historically untrue.

The early reformers may have made "prophetic Judaism" their clarion call, but that earlier institution of prophecy cannot be identified with the modern nineteenth-century movement, any more than can Martin Buber's neo-Chasidim be defined in terms of the eighteenth-century Chasidim of the Baal Shem Tov! While similar characteristics may link the new with the old, each age produces its own unique and non-repetitive forms and institutions.

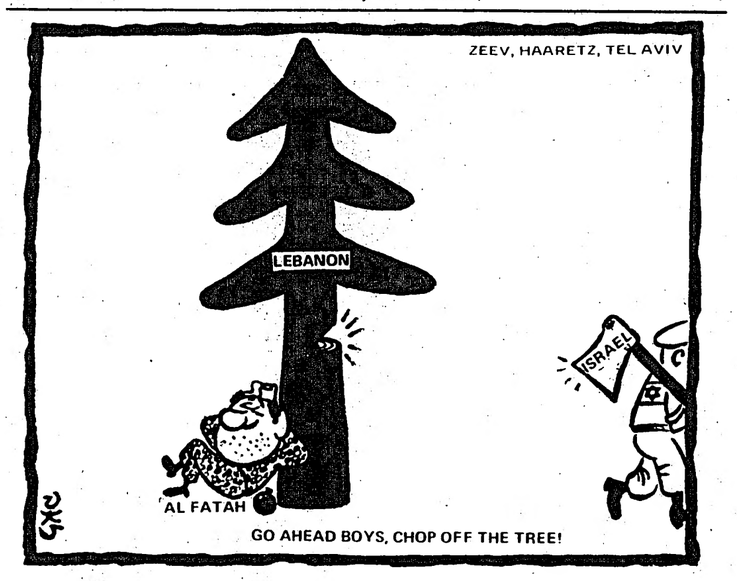
Thus today Conservatism, Liberalism, Orthodoxy, Reconstructionism, Reform and the like are all authentic religious expressions of Judaism, inasmuch as they are legitimate outgrowths of the organic structure of the Jewish continuum, and their points of departure are less measurable that their shared common ground.

However divergent the various sects today are, their controversies stem from a deep-rooted, conscientious attempt to understand truth. Whenever Jews study Torah, said the rabbis, the Divine Presence abides among them.

Their unintentional positioning of the Divine was none the less well-defined, for no man can ever hope to attain absolute truth or fully comprehend God's will. At best, we can only hope to approximate to it. And so, while absolute truth evades man, we may still justifiably apply to each and every religious group that still quest for it, the words applied to the two disputents, Hillel and Shammai: Elu v'elu divrey Elohim hayyim - "they each speak the words of the living God."

The validity of any religious movement cannot be appraised by its rank-and-file membership, but by the merits of its ideology, its integrity and its commitment. Some people join for the wrong reasons (convenience, social, to placate parents), while the loyal and faithful join for the right ones. Neither Orthodox nor Progressive Judaism, as religious systems, should be maligned because some of their respective affiliates are hypocritical or non-practising.

There are no guarantees that any of the modern expressions of Judaism are true, and yet there is the possibility that they are all true. We have but our own subjectivity and personal integrity to work with; for ultimately there remains only the pious hope of a Rabbi Johanan that "every assembly which is in the name of heaven shall in the end lead to a lasting result . . ." (Abot 4, 14).



GO AHEAD BOYS, CHOP OFF THE TREE!

BEIRUT CRISIS

(cont. from page 1)

the enemies of Israel. To pretend that one will ask Libya not to 'lend' these engines to another army (Egypt) is a manifestation of naive optimism or sordid hypocrisy."

Gen. Koenig also stated that he is astonished by the clinging to the total embargo against Israel which "aggravates in this fashion the perils faced by the Hebrew nation while thus facilitating the expansionist strategy of the Soviet Union in Africa and in the Middle East."

Gen. Koenig concluded: "These events, like many others, make it a basic duty for France not to do anything to enlarge the offensive armament of the enemies of Israel. To do so would mean to practise 'the selective embargo' promised by President Pompidou in a ridiculous manner. It also would remove every credibility of the peacemaking initiatives of French diplomacy."

Also, Jean Lecanuet, the famous senator and president of the democratic opposition and a candidate for the presidency of France, declared that the French Government makes itself ridiculous by the way it handles the Cherbourg affair. This policy against Israel is both misleading and indecent, he said. Indecent because the embargo refuses to deliver material constructed in France and paid for by the buyer; misleading because France seems to be ready to sell the same arms to Libya thus creating an imbalance which must lead to new hostilities in the Middle East.

Well informed sources in France report that Pompidou is going easy with regard to Israel since army officers are outraged because two generals, Louis Bonte and Bernard Cazelles, have been made scapegoats for the Cherbourg "mishap".

Concerning the Al Fatah, general prediction is: it is losing despite spectacular attacks which, incidentally, cost the lives of more Arabs than Jews.

Military experts say Al Fatah is not a guerilla army; a guerilla army is one that operates from among the people against a corrupt government with the aid of the people. At the moment the guerillas are nothing else but invading troops known by their hit and run tactics. Despite their publicity, they never can succeed in occupying Israel for only fanatics could believe that the Jews of Israel would help them destroy the Jewish state. They never could enter Israel as an army.

EBAN COMMENT

London, - Abba Eban, Foreign Minister of Israel, said here that if Mirage jet fighters, previously denied to Israel, were to be offered to Libya as reported, then France would be demonstrating her vulnerability to Arab pressure.

Mr. Eban who is holding talks with British Cabinet officials over the weekend, added that the same could be said of Britain if she sold Chieftain tanks to Libya after having refused to sell them to Israel.

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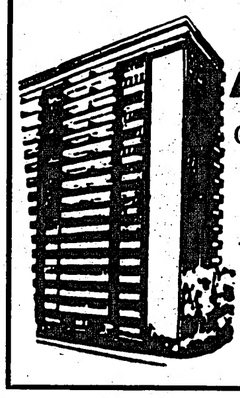

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MONTREAL NOTES

DINNER DANCE

The Cracower Society of Montreal, in conjunction with the Montreal Bonds Organization, is tendering a gala dinner dance in honor of Fred Osiek, L.L.B., Saturday night, January 17th, at Shaar Hashomayim Synagogue. Emil Cohen, one of America's foremost Jewish humorists, raconteur and vocalist, will be guest entertainer.

Fred Osiek, born in Cracow in 1909 into a family of dedicated Zionists, joined the Maccabees as a youth. At the age of 15 he was chairman of the Herzliah High School Zionist Organization. He studied law at Cracow University and organized "Ognisko", a society which built an eighty-room home for out of town Jewish students to live and board gratis.

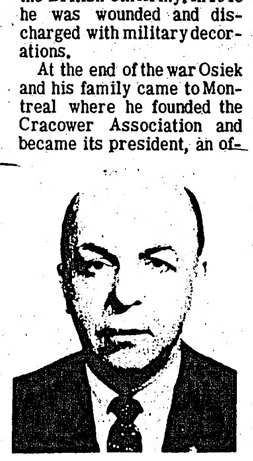
The invasion of Poland in 1939 terminated his legal career. He was sent to the Middle East where he served in the Carpathian Brigade of the British 8th Army. In 1943 he was wounded and discharged with military decorations.

At the end of the war Osiek and his family came to Montreal where he founded the Cracower Association and became its president, an office he held for several years. He was an initiator of the Maccabee Sport Games in Palestine in 1932 and 1936 and is today an active member of the Brigadier Kish Division of the Canadian Legion.

Both he and his wife, Ruth, an engineer of chemistry at McGill University and the Montreal General Hospital, are active in the cause of Zionism.

Sam Lowi is dinner chairman; cochairmen are M. Goldstein, I. Kneller, J. Lieberman and B. Milner. Members of the committee are Mesdames S. Elbaum, R. Grunstein, M. Schauder, H. Stresser and D. Topolski. Also, H. Fuchs, M. Frymel, B. Goldstein, B. Hirschtal, D. Honig, S. Hojda, M. Hurwic, S. Kirschner, S. Kleiner, R. Lesniak, S. Lesniak, B. Lowi. Also, I. Mandelbaum, H. Mansfield, L. Margulies, Z. Naiman, W. Neuwelt, J. Orny, H. Rosenblatt, A. Rosenzweig, M. Schnitzer, A. Stelzer, M. Stepniewski, J. Sterngast, J. Wiener, D. Wimisner.

Dr. F. Osiek.



Sam Lowi
Dinner Chairman

DISCUSSION ON ROMAN CATHOLIC PAPER

A historic Roman Catholic document which puts relations between Jew and Catholic on an entirely new basis will be explained at a public meeting this month, Rev. Edward H. Flannery, Consultant to the Vatican Secretariat for Promoting Christian Unity, will be discussant.

Father Flannery will speak at Beth El Synagogue next Wednesday; the following day he will speak at a luncheon meeting there of clergymen. His subject will be: Israel and the Christian Reaction.

Spiritual leader of Beth El is Rabbi Allan M. Langner, president of the Board of Jewish Ministers.

FUN DAY

Mesibos Shabbos of Montreal provides fun day every Saturday afternoon for children from 6 - 12 years of age. Girls meet at the Beth Rivka Academy, boys at Congregation Tefirith Beth David Jerusalem, First Mesifta and Rabbinical College. Boys and girls meet at Congregation Adath Israel, Congregation Beth Hamedrish Hagodol, Congregation Shevat Achim and Town Hall of Hampstead. Prizes, games and refreshments are the order of the day.

MONTREAL OBITUARIES

ACHTMAN, MORDECHAY. - On December 20th, late of 5290 Victoria Avenue.

BLAJCHMAN, JOSEPH. - On December 20th, late of 4560 St. Kevin.

CHEIFETZ, HARRY. - On December 22nd, late of 884 84th Avenue, Chomedey.

COHEN, LOUIS. - On December 24th, late of 5293 Bessborough Avenue.

FELDSTEIN, ANNIE. - On December 20th, late of Montreal.

GARFINKLE, ESTHER. - On December 22nd, late of Montreal.

HEIDENFELD, ANNA SHIRLEY. - On December 19th, late of Montreal.

KAHANSKY ALEX. - On December 16th, late of Montreal.

LITWIN, HYMAN. - On December 23rd, late of Montreal.

ROSEN, ISADORE. - On December 19th, late of Montreal.

U.S. BEGINS TO COMPROMISE

BY RICHARD YAFFE

(American-Israeli relations have reached their lowest point since the withdrawal from Sinai in 1957. No early improvement is in sight, as the JCNS New York correspondent reports in this examination of current U.S. policies in the Middle East.)

When the State Department argues that there has been no erosion in American policy towards Israel in the Israel-Arab conflict, and Israel takes the opposite view, both may be right. It is, as Mr. Eban likes to say, a matter of semantics.

The difference is the difference between the words "parallel" and "identical" in describing policies - between policies which run alongside each other and may even touch at certain points, as Israel's and Washington's did during and after the Six-Day War, and policies which are exactly the same, as Israel's and America's never were.

The difference is also in the kind of war Israel fought and the war America supported, and the kind of peace Israel wants, and that which America wants for itself in the Middle East. The two may be incompatible - or, at least, Israel may think so.

Israel came out of the Six-Day War with mixed emotions. There was joy, of course, over the brilliant victory. But there was also icy fear that what had happened in 1956 could happen again - that concerted and massive political pressure might force Israel to relinquish what had been so arduously won before a firm peace could be established. The fear was logical - and it has not yet receded, as the latest events show.

There was not, however, the unanimity of big Power pressure this time as there was then; America and the Soviet Union were on different sides. Israel's central policy, that there would be no return to the armistice lines and the armistice regime, thus found backing not only in Washington but among enough other States to beat off the combined Soviet-Arab attacks on it.

From then until now, there developed in the US-Israel dialogue a series of principles which never constituted an identity of policy between them. However, they were sufficiently broad to enable the two States to cooperate in the international arena and to prevent Israel from being swamped by the joint Soviet-Arab assault.

America's position on the Middle East was outlined by President Johnson (as he was then) just before the emergency meeting of the United Nations General Assembly in June, 1967.

He said: "Certainly troops must be withdrawn, but there must also be recognised rights of national life - progress in solving the refugee problem - freedom of innocent maritime passage - limitation of the arms race - and respect for political independence and territorial integrity."

Mr. Johnson added significantly: "Clearly the parties to the conflict must be the parties to the peace. Sooner or later it is they who must make a settlement in the area."

There have been four important aspects of Middle East policy which Israel and the US have held in common. The central one was that Israel could not be expected to move an inch from any of the ceasefire lines without the establishment of peace.

Secondly, it had been agreed between the two countries that peace was a radical departure from the previous situation and that it must be a peace agreed between Israel and the Arab States. In other words, no "imposed solution".

Third, there was the understanding that, in making the peace, boundaries different from the old armistice lines could be negotiated. To Israel, the difference between the old boundaries and those which would be established at the peace table rests on considerations of security and strategy, as well as on strong juridical foundations, as Mr. Eban has frequently argued.

The old armistice lines were defined in the armistice agreements themselves as being merely provisional borders and not to be regarded as permanent. There was an agreement between the parties that they could and would state their rights, claims and positions at peace negotiations.

The fourth element which Israel and the US held in common was and remains of vital importance. It was agreed that, during the ceasefire period and until peace was finally attained, Israel must maintain an autonomous capacity for defense and deterrence.

This was in itself a revolutionary development in American policy on supplying arms to Israel. This began at the Jewish State's violent birth in 1948 with a total embargo. The next stage was a willingness to supply arms of subsidiary importance; then, arms were provided only if they had a "defensive character"; later, they were supplied when all other sources of supply had been exhausted, although America did not want to be the chief supplier to Israel. America's latest position is as the supplier of Patton tanks and Phantom and Skyhawk fight aircraft as well as sophisticated ground-to-air missiles.

The United States has thus become not only the chief, but the only source of supplies for Israel's air domain. Without it the State would have been placed in a position of inferiority to her Arab neighbors; with it, the Arabs can have no hope for a military solution.

It is important that the maintenance of Israel's balance of strength has been possible, even though there were differences between Jerusalem and Washington on political matters. There could be discussion and disagreement on political problems, but these would not affect the central and overriding point of enabling Israel to be strong enough to maintain her position and to make an Arab military assault unrewarding.

This common ground and common policy were so obvious that there was an understandable tendency to confuse them with an identity of policy. But, although Israel and the US were in agreement on these four broad elements, there are other issues on which there has been considerable divergence. For example, it was agreed between them that Israel could not move without peace, but there was never a common definition of the kind of peace which would make withdrawal reasonable.

There have also been differences about the way peace should be expressed, what its vital conditions should be, what its juridical form should take. The Israeli Prime Minister, Mrs. Golda Meir, spoke openly about three differences after her meetings with the US President, Mr. Nixon, in Washington several months ago.

There is an element in American policy which speaks of the necessity for direct negotiations at some stage. This is not the same as Israel's emphasis on direct talks throughout peace negotiations.

Above all else, however, there is not, nor has there been at any stage, an identity of views on the territorial question. In the American view, boundary changes should not "reflect the weight of conquest", a phrase first used by Mr. Johnson in an address to B'nai B'rith in Washington in September, 1968. It has also been stated

(cont. on page 10)

KNOW YOUR RIGHTS

The Canada Fair Employment Practices Act (1953) prohibits discrimination in employment and trade union membership on the grounds of race, colour, religion or national origin, in industries under federal jurisdiction.

Similar laws and ordinances covering most employment are in effect in all the provinces, and the Yukon and the Northwest Territories. (In Newfoundland an act has been passed but not yet proclaimed.)

For a booklet describing the areas of jurisdiction, how to make a complaint, and addresses of the various offices to which complaints may be addressed, fill out and mail the coupon to the address shown.

CANADA DEPARTMENT OF LABOUR

Hon. Bryce Mackasey, Minister

J.D. Love, Deputy Minister

Mail to: Fair Employment Practices Branch
Canada Department of Labour,
Ottawa, Ontario.

I'd like to know my rights. Please send me complete details in ☐ English ☐ French.

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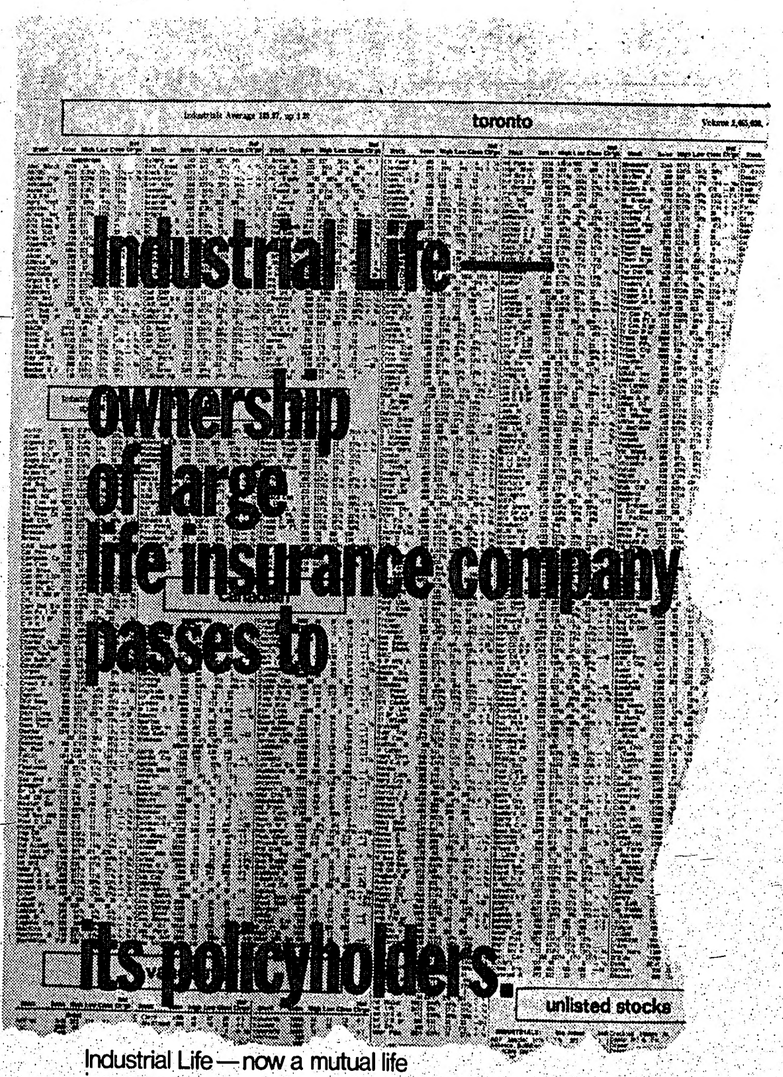
(PLEASE PRINT CLEARLY)

Address.....

City/Town.....Province.....



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- Couvert: $7.50 per person

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Fred Osiek,
Dinner Committee,
1255 University St.,
Suite 1120, Montreal
Tel. 866-1871

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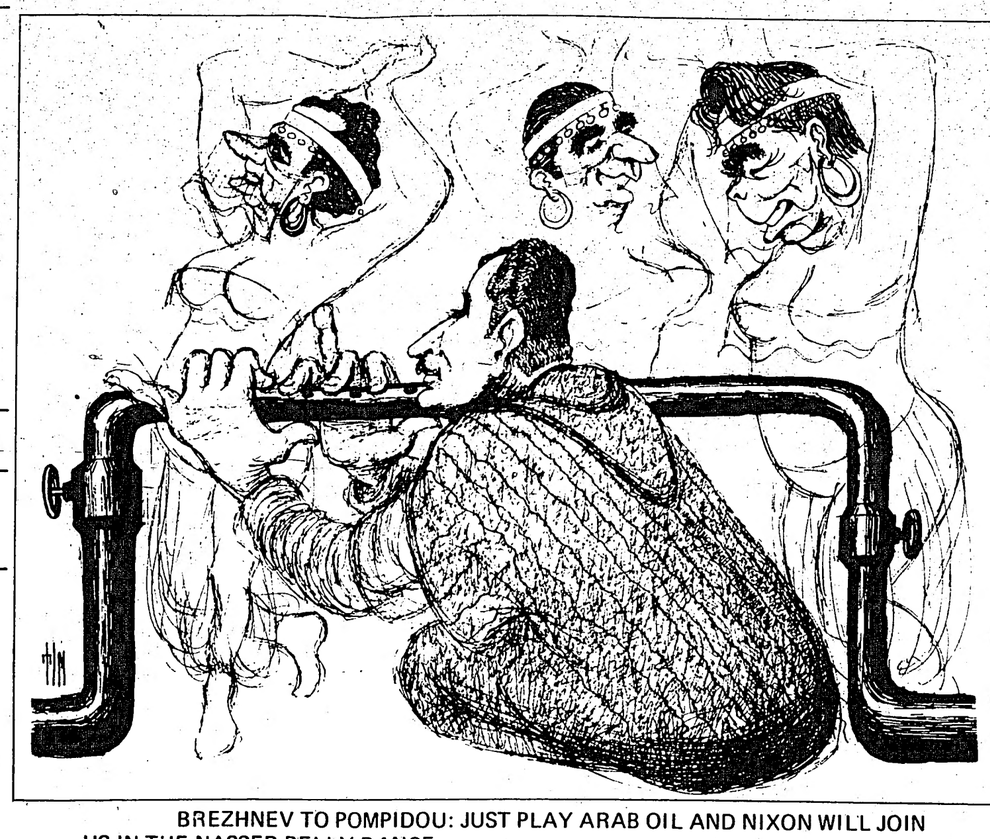
HEBREW CALENDAR
Friday, January 9, 1970; 2nd day of Shevat 5730
Portion of Week's Torah Reading: Vaavra
Candlelighting: Toronto 4:40; Montreal 4:11



BREZHNEV TO POMPIDOU: JUST PLAY ARAB OIL AND NIXON WILL JOIN US IN THE NASSER BELLY DANCE . . .
TIM, L'EXPRESS, PARIS

ASK THE RABBI

A JCNS featurette

QUESTION:
Why are mirrors covered in the house of mourning?

ANSWER:
It is fairly obvious that the custom has a superstitious origin; one might see the dead person or a demon reflected in the mirror. Some students of the matter hold that originally only the mirrors of the room in which the corpse was placed were covered so that one should not see the reflection and imagine that there were two corpses. Perhaps the notion behind it was to minimize the power of death by preventing any apparent duplication. In more rationalistic vein it has been suggested that the mirrors are covered so as to avoid distraction of the worshippers at their prayers. But in that case the mirrors would only have been covered at the time of prayer.

QUESTION:
My poulterer recently sold me a fowl without the heart. He explained that it was not healthy. Is this in order?

ANSWER:
The laws of terefa are extremely complicated. Briefly, while certain diseases or defects of the heart render an animal or fowl terefa, others do not. Consequently, it is possible for the heart of a fowl to be "unhealthy" without this rendering the rest of the fowl terefa. One assumes that your poulterer consulted a rabbi, as is his duty, before selling you the fowl.

QUESTION:
What was the significance of the change of name of Abraham and Sarah?

ANSWER:
Abraham's change of name (from Abram) is referred to in Genesis 17, 5 and Sarah's (from Sarai) in 17, 15. With regard to Abraham the reason is given: "For I make you the father of a multitude of nations" - av hamon goyyim, hence Avraham. The change of Sarah's name has similar import, possibly Sarah - "princess". The rabbis note that in both cases it is the letter he that is added and this is part of the divine name. The distiny of Abraham and Sarah and their offspring was henceforth to be linked to the divine purpose for mankind.

Our Public Relations

QUEBEC AND ISRAEL

Very few groups have been so impressed by the emergence of Israel as the French Canadians. Yet in very few communities has Israel received recently such a bad press as it has in Quebec. In the general, almost total breakdown of our public relations in Canada, la Belle Province is an example of utter neglect.

First, most of those involved in public relations in Quebec seem to be completely divorced from public opinion in French Canada. Apparently they don't even read the French Canadian newspapers and magazines.

For example, in the last issue of QL (Le Quartier Latin), a much read monthly of radical university students, this is how "Palestine," a center of revolution, is presented: the national revolutionary movement of a country not officially in existence (on the territory of the Holy Land there are two recognized states, Jordan and Israel) is Yassar Arafat's Al Fatah movement. It is introduced to the students as a Social-Democratic organization, pro-Soviet.

According to the "guide" printed in Quartier Latin, PLF and Al Fatah are battling "the Zionist troops." The Government of Israel, again according to QL, is "a theocratic regime, Fascist and expansionist."

Also "the Zionist policy" of oppression is supported by the Pentagon and the élite of the strategic forces employed by the Vietnam war are "active" in Israel.

The "guide to national liberation movements" throughout the world mentions South Africa as an ally of Bonn, Jerusalem, London, Paris, Brussels and Washington. It also states that Iran (Persia) is under the leadership of "Zionist and American forces."

One may laugh off this stupid introduction of Israel to French speaking students in Montreal. However we are aware of how serious such propaganda can be especially when we know who the forces are behind it.

Eitz Chaim Schools

EDUCATOR HONORED

This year's dinner meeting of Toronto's Eitz Chaim Schools is both a tribute to one of our outstanding Hebrew educational institutions and to an educator who has served the community with exemplary devotion and profound attachment to the ideals of our people.

The community, in honoring Rabbi Chaim Nussbaum who leaves his post as principal of Eitz Chaim Schools after twenty years, will renew simultaneously its obligation to consolidate our traditional schools, the only guarantee for our future as the People of Torah.

We believe this Annual Dinner of Eitz Chaim on Sunday will assemble all who realize the paramount importance of Torah education.

Toronto has become universally known throughout the Jewish world for its exemplary support of Hebrew Day Schools.

In saying thank you to Rabbi Nussbaum it will reaffirm its determination to keep the gates of learning wide open to those for whom Torah education is the Alpha and Omega of our spiritual survival.

Opinions

ACTING FROM STRENGTH

NASSER'S DEBACLE - WHAT NEXT

London (JCNS) - The end of 1969 brought gains for Israel which have been both solid and spectacular. The solid gains were represented by the failure of the Arab summit to agree on a programme to finance a new Middle East War, and by the less-noticed knocking-out of Egypt's missile and radar installations along the Suez Canal, virtually without any opposition on the part of President Nasser's Air Force. The spectacular element was supplied by the successful "taking over" of the five missile boats at Cherbourg.

Although the full story of the gunboats is not yet known, it is already clear that there was a degree of French cooperation, providing a useful reminder that French public feeling - as opposed to official policy inherited from de Gaulle - is friendly to Israel. The affair of the missile boats has been a remarkable exploit, demonstrating perfect coordination of planning and execution, of careful forethought and dashing seamanship. It has also been a tremendous morale-booster for the people of Israel.

The Arab summit at Rabat was not altogether a failure from the Arab point of view. Libyan zeal for the Arab cause was demonstrated, and the new grouping of Egypt, Libya and the Sudan has taken shape. There could well be a more binding defense pact between these three States than the, as yet, shadowy agreement on a military, political and economic alliance. Egypt can derive benefit from Libyan financial resources and from Libyan air bases, where Nasser's aircraft can exploit their new role of remaining mainly underground.

Egypt's new alignment with Libya and the Sudan suggests that Nasser may turn his face increasingly towards Africa and away from Asia, where, in fact, he does not have many firm friends. It suggests, too, that Nasser is paying deference to the new trend of feeling among his Army officers in favor of an "Egypt for the Egyptians" policy. Much more important than the grouping of the Egyptian-led "troika" in Africa was the disarray of the Arab world over Israel and the refusal of revolutionary Algeria as well as traditionalist Arab monarchies to give Nasser increased support. He has been prevented from making the long-term plans which he believes necessary for the waging of another war, and he knows that short-term planning will give the Arabs no chance whatever of beating Israel. In a strictly military sense, Israel's position after the Rabat summit is probably stronger than at any time since the Six-Day War.

This position of strength offers some possibilities for an Israeli reappraisal of the Palestine question. Thought might now be given to affording the people of the West Bank a greater measure of home rule - pending a peace settlement - under Israeli protection. This thought has already been aired by Israeli leaders, notably Mr. Yigal Allon.

On the West Bank, Israel would, of course, have to retain complete military control in certain areas, delimited in accordance with strict security needs. Some of the so-called "new" refugees of the 1967 war might be taken back to the West Bank after careful screening. This could be a first step and an indication of Israel's ever-present desire to live at peace with her Arab neighbors. Local autonomy would help the Palestinians to develop and give them a genuine alternative to attachment to the unattainable terrorist programme - unattainable because it assumes that terrorism will force Israel to retreat from the occupied territories.

An intake of a limited number of "new" refugees would point the way to a coherent plan for refugee resettlement. An Israeli pilot scheme on the West Bank (Gaza, Sinai and the Golan Heights are separate problems) could even ease King Hussein's position, as enthusiasm for the terrorists would steadily ebb.

It would have a profound effect on world opinion. It entails, admittedly, all sorts of risks; only the Israeli Government is in a position to weigh them up and decide whether this is the moment to act.

Prague next target?

BONN VS. EAST

The next East European country to receive the attention of Bonn's Ostpolitik will probably be Czechoslovakia. The Federal Chancellor, Herr Brandt, said that he was open for talks but wished to avoid at all costs the impression that Bonn was forcing itself on Prague.

Earlier this month, the Czechoslovak Communist leader, Dr. Husak, obviously putting into practice the spirit of the Warsaw Pact Summit in Moscow, referred to the possibility of reaching an understanding with West Germany on a number of problems. He said that a long-term trade agreement, together with economic, scientific, and technological cooperation, could be of mutual advantage.

The major obstacle in the path of better relations between Bonn and Prague is of course the Munich agreement, which Czechoslovakia demands should be declared by West Germany to have been invalid from the start.

The West Germans have said that the treaty is invalid now, but have refused to declare it illegal from the start, since this, they claim, would effect the nationality and property rights of the former Sudeten Germans.

Speaking at a press conference, Herr Brandt said the Munich agreement had been signed under threat of force, "was unjust, and is illegal." Bonn has said often enough that it has no territorial claims under the treaty but Herr Brandt's formula today does not remove West Germany's reservations on nationality and property rights.

The Chancellor said there should be no doubt about the readiness of West Germany to hold discussions with all the members of the Warsaw Pact, but the time for holding an all-European security conference had not yet arrived. His Government's policy was to improve relations with Eastern Europe in consultation with the NATO allies.

West Germany, he said, would not conduct the discussions with the Soviet Union about an exchange of non-aggression declaration "on the open market place." The talks were at the moment in a stage of mutual reconnaissance.

Sermon for the week

THE GREAT CRISIS

And I appeared unto Abraham, unto Isaac, and unto Jacob, as God Almighty, but as to my name Adonay (Eternal) I was not known to them (Exodus VI, 3).

Theology is one of the branches of study whose prestige has suffered a sad decline in modern times. Once the queen of the sciences, it is today looked at askance not only by the intellectual but even by the person of average education. It is regarded as a fusty and dubious field of study, as a relic of the Middle Ages, permeated by fallacious dogmas and hag-ridden by casuistical reasoning, that cannot properly be included in the pantheon of modern knowledge - in the temple of science of the space age.

This conventional attitude towards theology or the study of the God-idea is no less obscurantist than the fundamentalist's opposition to the theory of evolution. Both are unreasoning; both eschew the logic of facts.

In truth, the great crisis through which man is passing today is fundamentally a theological one. The differences between East and West, the barriers that divide mankind in innumerable spheres, are basically ideological. The supreme threat to human existence and civilization is one of thought, not nuclear weapons. And the focal point of the struggle is our concept of God.

The political and social problems of our age have their roots in the perverted theologies of our time. The first step towards a better world is a restudy of Biblical theology. In this sphere, as in so many others, the genius of Moses blazed a new path. He restated the Hebrew concept of God in terms of the Tetragrammaton. Those spiritual giants, the Patriarchs, could worship the Almighty; for them the Divine was all-powerful on the supernal heights of religion. But a nation, living out its collective life in myriads of souls spread over the millennia-long context of history, had to recognize other attributes of the Deity.

Unqualified strength was a danger; it might lead to the calamity of chauvinism. One of the hardest truths to learn was that God was not on the side of the big battalions but with the righteous few and the contrite weak, who won eternal victory in the hour of their seeming defeat. Faith was a lamp that had to shine undimmed in a dark and evil world for long generations, heralding a dawn that seemed forgotten of God. But though men forgot His word, and mocked His prophets and martyred His servants, the Eternal remembered His children. Zion rose again from its ashes of destruction. Bloody but unbowed, Israel has emerged as a new luminary in the human firmament.

On the distant horizon there glimmers a greater light still - the radiant possibility of creating Yerushalayim shel ma'aleh - the Heavenly Jerusalem whose healing spiritual light could save humanity and illumine the way to the Kingdom of God upon earth.

Kishon

The lighter side of Israel

by Ephraim Kishon

ALL CANADIAN RIGHTS RESERVED

TIMETABLE FOR WITHDRAWAL

Tel Aviv - The inevitable is about to be consummated, folks, the confrontation between the world and Israel is at hand!

For the last two years we have been asking ourselves and keeping our fingers crossed: how long will the United States tolerate our blocking Soviet penetration of the Middle East, when will they at long last become fed up with our eternal acts of loyalty?

So now Doomsday has arrived; the expulsion from Paradise. Soon we'll receive an order from the Four Powers to withdraw to the agreed and secure borders of June 4, 1948. And since among the Powers there are also friends of ours, our withdrawal will be only gradual and conditioned on sweeping concessions in writing on the Arabs' part.

The concession instrument itself will be handed over officially for safekeeping to the Secretary General of the United Nations while the Powers will place personal bonds that Nasser will sign in the end.

Following is the timetable of withdrawal as it was laid down in advance:

June 9, 1969, Israeli forces will withdraw 300 kms. from the canal, and on the same day, President Nasser will write on the instrument the word, "We."

June 23, 1969, Israel will withdraw to the Beersheba-Netanya-Kfar Ata axis, and on the same day Nasser will add in his own handwriting "are not in a state."

July 7, 1969, Teddy Kollek will hand over the civilian administration of united Jerusalem to the Mufti, while President Nasser will write "of war" and append his initials, "A.G.N."

July 8, 1969, El Fatah will blow up the Mann Auditorium. The Israel Army will engage the freedom fighters in hot pursuit.

July 9, 1969, President Nasser will announce that we opened fire and that he is again at war with us.

Next the routine treatment. Security Council censure, U.S. warning, French demand for sanctions, increased Russian fleet movements, the London Times asks what's going on there, freedom fighters are having a field day in Ramat Gan.

Well, that's the first timetable of withdrawal. There is also another one:

According to the second timetable, June 9, 1969, we say to the four powers: we won't withdraw! Why not? Because we want to stay alive, that's why, it's something congenital. June 11, 1969, the General Assembly decides by a majority of 31 votes (112 abstentions) that we must withdraw. We: we won't withdraw! Our big sister, the U.S. pulls us aside and warns us:

"We won't protect you should the Russians land!"

"Never mind." Thus we, drunk with power. "We'll make mincemeat of them."

"We'll stop the United Jewish Appeal."

"And about time, too!"

"You won't get Phantoms!"

"A windfall."

"You want to fight the whole world single-handed?"

"Yes!"

"Have you gone out of your minds?"

"Yes!"

Here we look round with glazed eyes and whisper to our sister:

"Don't be misled by Abba's civilized behavior, we're completely loco . . ."

Our hysterical laughter will reverberate for two days in our sister's ears. Through diplomatic channels we leak to her that there is after all a way to force us to withdraw: she'll simply have to come, arm-in-arm with Russia and France to slaughter us. Otherwise we won't budge. June 23, 1969, the U.S. recalls its ambassador. July 7, 1969, it freezes food surpluses. July 22, 1969, it returns its Ambassador. July 26, it unfreezes the surpluses, and a week later the food.

That's the second timetable, the sensible one.

letters to the Editor

BIAFRA AND THE SUDAN

Dear Editor:

Of course most of us sympathize with the Biafrans who are fighting for their survival. At the same time, I feel that, when those who pretend to be our leaders visit Biafra, they also should investigate the Sudan where half-a-million blacks have been killed in the south. The murderers? --- the Government of the Sudan, the staunch ally of Nasser.

I remember when The Canadian Jewish News raised this issue. If we had exploited it, we would have helped the Sudanese Negroes while focusing the attention of the Negro world to the plight of these unfortunate brethren of theirs smarting under the regime of Abdul Gamal's bosom pal.

Albert Reich

Montreal

BOOKS OF THE WEEK

by Dr. Arnold Ages

UNDERSTANDING MOSCOW

THE NEW RUSSIAN TRAGEDY
By Anatole Shub
Norton 128 pp.

There has been a lot of wishful thinking in the western world of late about the alleged liberalization of the Soviet regime.

From time to time Russian representatives (remember the Kapitze visit) make pronouncements which sound like indications of a new mood of thought in Moscow.

Anatole Shub, the Moscow correspondent for the Washington Post from 1967 to 1969 (when he was expelled for reportage unfriendly to the regime) would not agree with this happy prediction of the Russian temperment.

He feels that if anything the government in Russia is returning to the Stalinist model of repression and autocratic rule.

His experience as a resident in the capital reinforced this impression. Western newsmen were forced to live in a compound for foreigners that was guarded day and night by agents of the secret police.

Russian citizens who attempted to enter the compound or make contact in other ways with foreign correspondents were either severely discouraged or taken in for questioning.

Despite this heavy security situation Anatole Shub managed to become good friends with Andrei Amalric, a brilliant young Russian intellectual who had been ostracized from the academic community. Amalric had written a doctoral dissertation on the Byzantine influences in Kievan history.

Since Amalric's thinking did not accord with the official Party line he was asked to make certain changes in his thesis. When he refused the doctorate was denied to him and thereafter he was subjected to a variety of harrassments.

During government efforts to stamp out any kind of dissent or revolutionary fervor, Russians are succeeding in expressing their views in a medium known as samizdat.

The latter refers to the clandestine organization and diffusion of typewritten essays, novels and political statements throughout the Soviet Union. Carbon copies of these literary articles are passed from hand to hand and many find themselves transported out of Russia and published in western countries.

The communist authorities appear powerless to stop this underground press activity.

Shub believes that Yevtushenko better than anyone has described the tragedy of Russian communism. In the literary periodical Novy Mir (talking about Spain, of course) he wrote: "People are so tired, so strained,/ They vent their spleen on trifles,/ Becoming each other's hangman,/ Forgetting who the real hangmen are."

KEEP SMILING

OIL COUP

"The Arabs should use their oil money to buy Moshe Dayan from the Israelis." - A Palestinian Arab quoted in The Guardian.

THE MEANING

Sir Isaac Wolfson likes this joke about himself:

A man asked: "This man Wolfson. He is an FRCS, a FRCP, a DCL and LLD from Cambridge, Glasgow, London and Manchester; but what does he do?"

"He's a writer."

"A writer? What does he write?"

"Checks!"

TONGUE IN CHEEK

Whenever Teddy Kollek is congratulated upon his recent reelection as Mayor of Jerusalem, he says,

"Don't congratulate me, wish me well. Congratulate me in four years time."

ANOTHER WORLD

Grandma was holding little Miriam on her lap.

"When I was a little girl," she said, "I had a room all to myself."

"Oh, grandma," protested Miriam, "now you're telling me fairy tales again."

UNBELIEVABLE

A tourist in Israel, clad only in bathing trunks and carrying a beach bag, was walking by himself in the desert when he was encountered by a patrol.

"Where are you going?" hailed one of the soldiers.

"I'm going for a swim," was the reply.

"A swim?" echoed the astonished soldier. "Man, the ocean's fifty miles from here."

"That far!" gasped the tourist, "This sure is some beach!"

COMMUNITY SALUTES EITZ CHAIM AND RABBI CHAIM NUSSBAUM

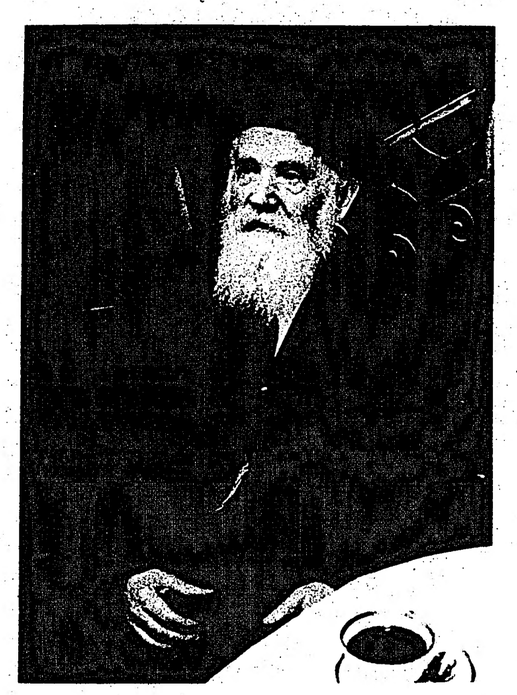
TORONTO'S EVENT OF THE YEAR

EITZ CHAIM SCHOOLS ANNUAL DINNER MEETING

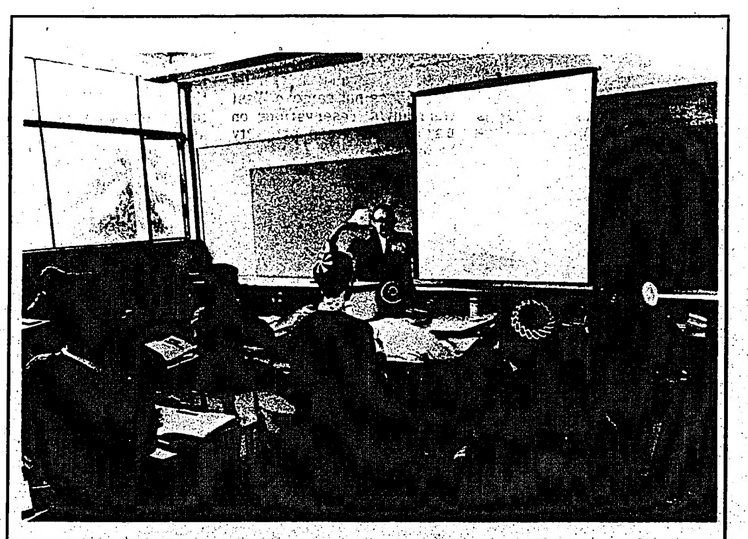
TORATH EMETH JEWISH CENTER, 1 VIEWMOUNT AVE.

SUNDAY EVENING, JANUARY 11th

GUEST SPEAKER: **DR. JOSEPH KAMINETZKY; NEW YORK, NATIONAL DIRECTOR TORAH UMESORAH HEBREW DAY SCHOOLS ORGANIZATION** — GUEST OF HONOR: **RABBI CHAIM NUSSBAUM**



HIS TRADITION LIVES ON: The late Reb Ephraim Nussbaum, father of Rabbi Chaim Nussbaum and Orthodox community leader Moshe Nussbaum and other Nussbaum brothers, all active in the field of Torah education.- Ephraim Nussbaum of blessed memory devoted his life to the support of Torah study.



TYPICAL EITZ CHAIM CLASS.- Study in Israel geography by over-head projector

STUDENTS EXPERIMENT IN SCIENCE LABORATORY

EITZ CHAIM PRE-SCHOOL STUDENTS AT READING READINESS PROGRAM

Rabbi Nussbaum interviewed

EDUCATOR'S CREDO

THE DAY SCHOOL IN THE AGE OF STUDENT REVOLT

After twenty years, Rabbi Chaim Nussbaum is leaving his post as principal of Toronto's famous Eitz Chaim Schools, one of the continent's most important Hebrew educational institutions.

This coming Sunday evening, January 11th, the community will honor Rabbi Nussbaum at the annual dinner meeting to be held at the Torath Emeth Jewish Center. The guest speaker will be Dr. Joseph Kaminetzky, national director of Torah Umesorah of America. Rabbi Nussbaum has become consultant to the Jewish Day School movement in North America represented by Torah Umesorah.

Rabbi Nussbaum, sixty, was born in a small town near Cracow (Poland) and came to Holland as a child where his family had settled. His father, the late Ephraim Nussbaum who died a few years ago in Toronto, was known both in Western Europe and here for his devotion to the ideal of Jewish education.

A Dutchman by culture, Rabbi Nussbaum is a graduate of the famous Leyden University. He has a degree in theoretical physics from Leyden and obtained his rabbinical ordination in the well known Telshe Rabbinical Academy in Lithuania.

Upon this milestone, The Canadian Jewish News reporter has interviewed the Rabbi.

Following is the text of the interview:

CJN:

What does Eitz Chaim really represent as a Jewish educational institution?

RN:

With close to 1,000 students, it undoubtedly is one of the leading Day Schools in Canada and very prominent on the North American continent. It has pre-school, elementary, and a junior high school.

CJN:

Besides your position in Eitz Chaim have you held any other posts in Toronto in the field of education?

RN:

I was the founding principal of the Beth Jacob High School for Girls, a position I held for three years.

CJN:

We understand you and your brothers served in the Allied armies during World War II?

RN:

This is correct. I was in the Dutch East Indies, now Indonesia, at the time of the outbreak of World War II, where I held the position of chief Rabbi. I immediately joined the Dutch army and became its chief Jewish Chaplain in the Far East.

CJN:

Were you in the Far East under the Japanese occupation?

RN:

Yes. We were captured in 1943, in Bandung. Later on we were transferred to the Singapore camp for war prisoners; from there to the Burma railway camp, off the river Kwai.

CJN:

Can you tell us something about your experiences in the Japanese camps, and also about your community under Japanese occupation?

RN:

In the Dutch East Indies in my community, we had two groups: the European Jews, mostly Ashkenazim; and the Oriental Jews, mostly Sephardim. There also were some prominent Dutch Jews of Sephardic origin. I was fortunate in having been able to keep together both groups.

Of course we continued Jewish religious activities during the occupation years, as much as possible. It was not very pleasant under the Japanese rule. All Europeans were oppressed by the Nippon administration. However life went on and we adjusted ourselves to the situation, always remembering that we are the Allied enemies of the Mikado.

THE NEW PRINCIPAL: Rabbi S. K. Weinberg.

CJN:

Did the Japanese pursue an anti-Jewish policy as the partners of Nazi Germany?

RN:

From experience I don't recall any specific anti-Jewish measures under the Japanese occupation. We were treated like all Allied prisoners of war or, the civilians, as Allied citizens, thus enemies of Japan. But the German racial theory was not applied by the Japanese conquerors.

There was one incident, partly comic, which I remember. It happened on Hanukah. The commander of the camp who obviously had been reading Nazi literature and considered the German propaganda as gospel, walked into my barrack and told me: "It is forbidden to light the Menorah."

When I asked why, he replied seriously: "Because you are Jews, and Churchill and Roosevelt also are Jews."

CJN:

What happened later on?

RN:

I was liberated by the British army in Singapore. I was then given the task as officer in the relief organization of the United Nations (UNRA). I held this position until I returned to Holland towards the end of 1946.

* * *

Rabbi Nussbaum upon his return to Holland became the publisher of a Jewish magazine in Dutch, Moriah, a publication much needed during the post-War years in the Netherlands.

In 1948, Rabbi Nussbaum came to Canada where he became Rabbi in Oshawa, Ontario. However, as a teacher and educator (Rabbi Nussbaum had been teaching mathematics and physics at the Teacher's College of Java before the war) he was attracted by an offer from Eitz Chaim. He became its principal in 1949 and continued on in this position until his retirement last month. These twenty years have been the most important period in the development of Eitz Chaim.

We asked Rabbi Nussbaum what his message was concerning Jewish education after twenty years in a Hebrew day school. His reply:

"The Day School movement which started more than a century ago in Western Europe (1855 in Frankfurt) has become a vital factor in forging the survival of North American Jewry. Not only do we behold a miraculous expansion of the Hebrew school movement on the Continent but also in Western Europe and, of course, Israel. I am convinced that the Day School is becoming more and more accepted by the average Jewish parent as the normal requirement for their child's upbringing. Jewish leadership has become just like leadership in general society: highly specialized, demanding wider knowledge of Jewish religion in particular. Only an intensive education can provide our future leaders the background necessary for playing a role in the community. Moreover I am convinced that, more than in the past, the experiment of the Jewish Day Schools will contribute greatly to solve many problems of education, intellectually and morally, which plague modern society.

RABBI CHAIM NUSSBAUM: "I BELIEVE."

"Already we can perceive a kind of solution for the mood of rebellion. The Jewish Day School *demands* revolt in the form of questions, not only politically and economically, but also spiritually. The Jewish Day School student is expected to seek and find a way to live as an individual in the midst of a society with independence of the spirit rather than conformity.

"Toronto is one of the few cities on this continent where the lay leadership is prepared to accept the challenge, financially as well as spiritually, for intensive education. I for one say that Eitz Chaim leadership has always been extremely helpful in making of this institution one of the guiding schools for the 400 Torah Day Schools on this continent.

"I am optimistic."

A TRIBUTE

The Beth Jacob High School and Teachers College joins the Jewish Community of Toronto in honouring Rabbi Chaim Nussbaum, who has distinguished himself as an outstanding educator.

His dedicated services in behalf of genuine Torah Chinuch has won for him a reputation, which reaches far beyond our own country.

The Beth Jacob High School was fortunate to have the benefits of Rabbi Nussbaum's guidance from its very inception.

We are pleased to take this opportunity to express publicly our gratitude and appreciation to Rabbi Ch. Nussbaum for all his endeavours in our behalf.

THE BOARD OF DIRECTORS

Rabbi M.J. Bobrofsky
President

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This page is sponsored as a public service by Toronto friends of Torah Education

Soviet mud-slinging

THE RED ANTI-INTELLECTUAL WAR

BY MARTIN NEWRY
of the London Daily Telegraph

ALEXANDER SOLZHENITSYN, the Russian novelist who was expelled from the Writers' Union last month for "anti-Soviet attitudes," has come under renewed attack in an article in the youth newspaper "Komsomolskaya Pravda" from the secretary of the Moscow branch of the union, Sergei Mikhalkov. The attack is part of a party campaign to "clean up" books and plays in time for the celebrations next spring of the hundredth anniversary of the birth of Lenin. MARTIN NEWRY, who has just returned from Russia where he had interviews with leading writers, analyses the Solzhenitsyn case and the attitudes it exposes.

Solzhenitsyn's unrepentant letter of protest against his dismissal from the Writers' Union (as usual it was not printed in the Soviet press but only indirectly referred to in distorted terms) evoked a response from "Literary Gazette" which ended with an unequivocal proposal to Solzhenitsyn to leave the country. It is generally believed that he will refuse the offer, and it only needs the award of the Nobel Prize to complete the parallel with the case of Pasternak.

It is interesting that, as with Pasternak, admiration for Solzhenitsyn in the Soviet Union is almost total, extending even to that majority of the population which normally finds it natural or expedient to agree with the party line on dissenting writers. This is partly because of Solzhenitsyn's rock-like integrity and courage, which is so patent that even the ranks of Tuscany can scarce forbear to cheer, but more because he exhibits a profound attachment to his native Russia, and this is the one quality which all Russians of otherwise divergent views are prepared to acknowledge as beyond reproach.

If he does stay in the USSR, Solzhenitsyn virtually condemns himself to extinction as a writer. However, with his past record of refusal to keep silent, it seems unlikely that we have heard the last of him, and his future is still an open question.

The reverse side of the sense of Russian patriotism which inclines people to approve of Solzhenitsyn's attitude is also the main reason why there is considerable unanimity of Soviet opinion in condemning those writers such as Tarsis and Kuznetsov who defect to the West. As the most recent Soviet writer to jump ship, Kuznetsov is still much talked about in the USSR. Naturally, the Soviet press has thrown every kind of slander and abuse at him and has made him out to be, like Macavity, a monster of depravity.

Kuznetsov is widely condemned for his defection, and people known to have been his friends are lying low and saying nothing. It was, of course, to be expected that the bulk of "right-thinking" Soviet people would unquestionably accept the official line that Kuznetsov was a treacherous renegade. More surprising — and much more depressing — is the fact that with a few honourable exceptions, not even the oppositionally minded intellectuals can find a good word for him either.

The anti-Kuznetsov offensive in the press (backed by the purposeful circulation of rumours) has broadly used four lines of attack, each tailored with the skill born of long experience to strike home to a particular section of the Soviet public.

Since in the USSR today indignant patriotism is the most universal and most easily aroused of sentiments, the line for the masses is that Kuznetsov is a plain old-fashioned traitor who has gone over to the enemy. For those too disillusioned to be taken in by this, the next is a point which we might not consider more subtle, but it is undoubtedly one which finds a response among the middle-aged, who exhibit a censorious prudishness that strikes outsiders as positively archaic: for their benefit Kuznetsov is depicted as some kind of monster who could only find satisfaction for his appetites in the infinitely corrupt West.

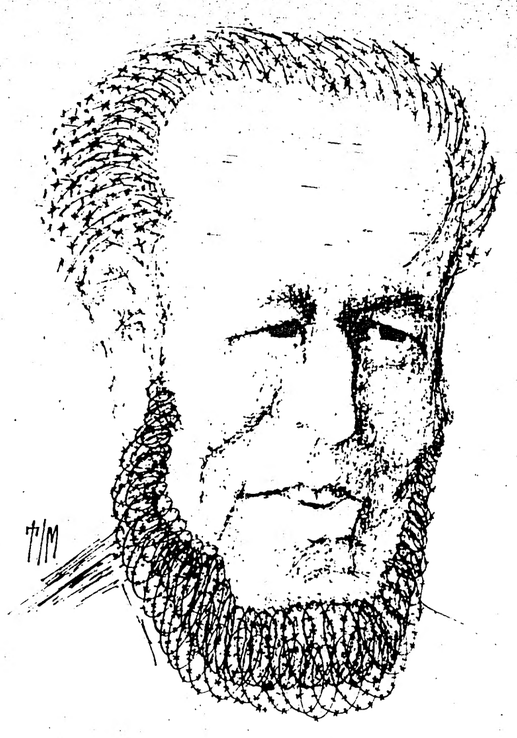
Having on these two counts effectively slandered the man in the eyes of various kinds of Soviet "bien-pensants," the campaign has also undertaken the much more delicate task of discrediting him to his potential allies—dissident intellectuals, the group to which he himself belonged.

Here, two tactics have been used. The first is to appeal to the professional jealousy latent between writers, which is as easily aroused within the closely knit Soviet literary world as anywhere else. It has been assiduously spread round, both in the press and by inspired gossip, that Kuznetsov was in any case an overpraised, second-rate writer who was so piqued by the lack of what he considered to be the proper recognition due to him that he left his country to seek the meretricious fame which any anti-Soviet hack can earn in the West.

Should this argument fail, then there is a final shot in the locker that has been used with deadly effect. If there is one ultimate rule which links together all the members of the Soviet oppositional intelligentsia with an unspoken defensive bond, it is that one never, never, even in the direst circumstances, informs on one's friends or does anything likely to drop them in the mire.

The final unforgiveable accusation that any of Kuznetsov's former friends and colleagues can make against another of their fraternity is to say that he is a stukach—prison-camp slang for "informer."

Kuznetsov has been condemned on this basis by many of those people in the USSR who possess enough independence of mind to have seen through the campaign to discredit him.



SOLZHENITSY by Tim

GOLDSTÜCKER

OTA ŠIK

TWO BRILLIANT CZECH JEWS HAD TO FLEE PRAGUE

SOLZHENITSYN AND ISRAEL

London (JCNS) - "Justice will always suggest a way to act which will not conflict with one's conscience . . . For example, I am sure that the best among the Arabs understand that, according to justice, Israel has a right to exist and to live."

This statement was contained in a letter written by the Soviet writer, Aleksandr Solzhenitsyn, a non-Jew, to three Soviet student in October, 1967, four months after the Six-Day War.

The letter, which was smuggled out of the Soviet Union, was published only last week by Survey, the London journal of Soviet and East European studies.

the lively arts

THEATRE MUSIC FILM

by D. COHN

* Friday night television in Israel recently ran as follows: the third instalment of BBC's Forsyte Saga; an American film, Too Young to Love; a local nightclub show. All this was Israel's TV contribution to the Sabbath home atmosphere.

Meanwhile, Simha Miron, an Orthodox resident of Jerusalem, secured a High Court writ against the broadcasting authority claiming, as a journalist wanting to work with television, that his chances of securing employment would diminish if Sabbath TV were permitted.

* Israelis clearly have adopted the "good neighbor" policy. A survey conducted by the Central Bureau of Statistics shows that fifty-nine percent of the population watch television more or less regularly. However, only 18.5 percent do so in their own homes while 40.5 percent watch it either in public places or at their neighbors.

The survey was conducted before Sabbath television began thus it did not record how many watch on Friday evenings. But it did reveal that almost one-third of the population do not listen to the radio on the Sabbath.

* Says pianist Arthur Rubinstein: "I adored living too much. Not that I ever had vices. I was no drunkard or gambler. I am a real Jew and they don't have such things in their character."

* Larry Kramer, coproducer and scriptwriter of Women to Love, seems somewhat overwhelmed by the tremendous praise heaped upon him by the critics of this, his first film reports Chronicler of the London Jewish Chronicle.

"I don't know if I can live with it," said Kramer. "Being Jewish you can understand the kind of guilt feeling this engenders."

Kramer was born in Connecticut. His mother is active in ORT and Haddassah and his uncle, Samuel Kramer, appeared as a legal counsel at the Nuremberg Trials.

Kramer has been living in London for the past nine years. He would like to direct an original screenplay. "I should love to make a film of My Glorious Brothers, Howard Fast's novel about the Maccabees, but it's too expensive a proposition. And I'd love to make a film in Israel with practically anybody, but one has to find the right theme, and I'm not particularly interested in Jewish themes per se."

* Referring to Paint Your Wagon, Lee Marvin said, "This is my first singing role and possibly my last."

Singing, he explained, was not exactly his cup of tea. Marvin's style is to talk his way through the lyrics in a vinegary but pleasing fashion.

Marvin contends that his role in Paint Your Wagon, of a hardfighting, harddrinking, happy-go-lucky prospector in the California gold rush, is one that fits him like a glove.

"The music fits the character and it fits me," he said. "This is a man who detests the laws of civilization. He's a frontiersman. He slowly puts up with everything surrounding the gold town, even though he detests it!"

Marvin regards filmmaking as escapism. "You get the best of an era and eliminate the tragedies. The gold rush? Strike out, boys, it's here! Pick it up!"

Does he see his own films? "I love to see them, which sounds like a rotten thing to say, but that's why I made them. I enjoy the make-believe world."

* Rudolf Friml, composer of Rosemarie, The Vagabond King, and thirty-one other operettas, recently celebrated his 90th birthday. He is slight, spry and still has some of his red hair.

He recalls that his mother made him play the piano. He urged that "mothers should make their children learn something."

He pointed out, "When I was six years old I was already making money playing music." He still plays with dexterity, astonishing all who hear him.

* Zero Mostel is filming, Mastermind, in Japan.

* Gina Lollobrigida chose a Tita Rossi dress in Rome for her wedding to George Kaufman, U.S. businessman.

* Paul Simon, the other half of Simon and Garfunkel, is short, dark and frequently called "elfin". Arthur Garfunkel, tall with the bouncy blond ringlets, arranges the music and sings harmony to Paul's lead. Together they have sold more that 20 million albums and singles of their songs. They've both just turned 28, they're rich, they're busy and they're still working things out.

Paul marked his 28th birthday by giving up Luckies. It was the second kind of cigarette from which he has withdrawn successfully. "Pot never gave me any great insight," he said. "I smoked a lot because of my writing. You write on a stream of consciousness. You let things happen and you try not to censure them. But, once you learn how to do that, you don't need it. I find I get more done now. Emotionally, I'm more stable. I don't get laughing hysterics, but I don't get depressed either."

LIBEL FAILS

Duesseldorf (JCNS). - There was a surprize development last week when several North Rhine-Westphalia police and government officials reappeared before a parliamentary committee to change or tone down earlier fraud allegations concerning compensation claims for victims of Nazism.

They said that investigations had not so far supplied evidence to substantiate some first charges that fraudulent indemnification claims might have cost the State Government about $5 million. Total possible losses, they said, were now estimated at $2 million.

However, one of the witnesses told the committee that this sum included about $800,000 paid out for legitimate claims. He said he believed that the loss to the State was about $1,100,000.

A leading official of the State indemnification office here said that this represented a "negligible amount" compared with the "huge sums" paid to victims of Nazi persecution by North Rhine-Westphalia since payments began.

This new development has aroused public criticism, particularly in Jewish circles. Some informed sources say that the original reports that alleged frauds had been spread by interested politicians were an attempt to discredit the local Social Democrats.

The Social Democrats, including Dr. Josef Neuberger, the State's Jewish Minister of Justice, have always been the most active supporters of the indemnification programme.

Toronto AFTER DARK

AS GOOD AS NEW

With a brand new cast in Fiddler on the Roof, which will be performed for the third time at O'Keefe Centre, commencing January 19th, for one week, the musical promises to be as entertaining as the first time. Since one never tires of Hal Prince' music, chances are it will draw the same capacity audiences as it has before.

TICKETS AVAILABLE

Despite notices to the contrary, tickets are available for all performances of Hair, the tribal rock musical which opens at the Royal Alexandra this Sunday night. Though advance sales are great, they are spread out over a period of three to four months.

ALL NEW CAST

Moni Yakim, this year's director of Spring Thaw, has completed his new cast. They are: Salome Bey, black soul singer from the States who has become an integral part of Toronto entertainment; Trudy Desmond, nightclub performer; Bob Jeffrey, who recently made an impact in Jacques Brel; Alan Jordon, versatile performer; Jerelyn Homer, stage, TV and concert singer; Nicole Morin, French Canadian model; Alex Purcell, 18-year-old vocalist; Rosemary Radcliffe, comedienne; Lou Vitacco, all-round performer from down south; Steve Weston, lead in the new CBS-TV series, The Young Marrieds.

Spring Thaw '70 begins performances at The Playhouse, Tuesday, January 27th.

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ISRAEL

IT'S FUN TO BE A JEW

A FORMER EDITOR OF THE LONDON DAILY MIRROR SETTLED IN ISRAEL AND DESCRIBES HIS IMPRESSIONS OF LIVING IN A JEWISH STATE

By Simon Clyne

You do not retire in Israel! Your past and present involvement catches up with you whenever you feel the urge to sit back - and take notice.

Even at home in residential Bloch Street, I cannot escape my past. My neighbor is a master printer who talks type with me. On a tour with the British Settlers' Association, breathing down the back of my neck in the coach was the retired head proof-reader of the Hendon Times and former owner of a printing establishment.

Nostalgically, he wanted to drool over the days when he worked in Fleet Street. We somehow seem to smell each other out.

And, as an ever-present reminder of my Brixton Synagogue days, at the crack of dawn, the sound waves of the shachrit service come wafting across the street from a Chasidic shed, which takes up the ground floor of a swank block of flats.

There is a synagogue at nearly every street corner in Tel Aviv. Your religion and its observance are there - if you want them. And many do. But finding a synagogue that suits you is another matter.

My wife and I have been synagogue - sampling. Brought up in the United Synagogue, where we grew accustomed to at least a dodicum of decorum, we find it hard to attune ourselves to the boisterous crackle of the talk-and-daven system here, punctuated by the banging of the wardens.

Round the corner, is the synagogue of Rabbi Shlomo Goren, the dynamic Chief Chaplain of the Israel Defense Forces. When he welcomed me he said that his was the quietest synagogue in Tel Aviv.

He ran me to earth at a wedding at which he officiated. The bride was the daughter of a journalist colleague, and the groom a fighter pilot who had been given three days' leave to marry. There were five-hundred guests - and I am told that this is quite a modest figure by Israeli standards.

Here, you do not send your presents in advance - they are collected at the door by the parents of the bride and groom. It was whispered to me that this is a superstition. You do not give the presents early, in case the wedding is called off. But I cannot vouch for this.

Only the not so affluent, I am informed, marry in synagogues. This wedding was held at the Press Centre in Bet Sokolov. In the crush, it was difficult to see the wedding party under the chupah, which was supported by four uniformed Air Force pilots - friends of the groom.

The splendidly-bearded Rabbi Goren, in his smart uniform with its parachutist's wings, said he had missed me from his synagogue. Very apologetically, I had told him that his service was, "Not quite what I was used to," but he had replied that he was satisfied as long as I attended some synagogue. He is a great figure and much loved by the soldiers and the people.

Incidentally, we have settled for a synagogue in Ben-Yehuda St. It has a pleasant chazan and approximates to our praying habits, and we have been made very welcome there.

After our Herzlia Pituach initiation into dwelling in Israel, we are now, happily, savouring life in Tel Aviv. This may be raucous, but it is real! The lushness of the Pituach is not for us. This was Hampstead Garden Suburb by the sea, known locally as the "Attache Ghetto".

Most of the luxury villas there are occupied by members of the many diplomatic missions, from ambassadors to press secretaries, who find the comfortable life not too expensive at their rates of exchange.

Rabbi Goren, by Sallan

Hardly a work of Ivrit is heard in the cafes or supermarkets, and there is a continuous round of parties.

Tel Aviv pulsates. My greatest thrill is at the twilight hour, with the city's teeming thousands footing - and tooting - their way home. The shops are busy with husbands and mothers buying-in, pausing for a serviette-enveloped pastry or a spicy felafel, as an hors d'oeuvre to help them on their way.

They are great eaters, the Israelis, but I find this preferable to dropping in for one at the local.

The whole spectrum of humanity is to be seen here. A nation in the melting-pot - but with what ingredients! It is hard to reconcile oneself to the fact that Israel is in a state of war. No feeling of danger. No, neurosis.

And please remember, that among this multitude are thousands, many middle-aged, who are commuting between their homes and the frontiers, where they have all - and willingly - to do their stint of Army service. I walk with them . . . but very humbly.

But if you come to Israel, be prepared for the "push and shove" and be ready to dish it out as well as take it. I have been conducting a one-man courtesy campaign, and have failed miserably.

One young Israeli woman, who has returned from London, told me she was glad to be home. She could not get used to the "After-you, Claud" manners of the English.

Rubber stamps. Their manufacture must be a thriving industry here. At the bank, where I cashed a traveller's cheque, after running the gauntlet of four officials in my immediate view, I counted eighteen rubber stamps.

And the paper work! Everything seems to be in sextuplicate. They tell me that this is a hangover from the British Mandate, but seem surprised when I tell them that it ended twenty-one years ago.

Yet it is presumptuous to fault these people. The other evening, I was in the company of two doctors.

One, an ear, nose and throat specialist, told of an Orthodox mother who came to see him about her son. He had been rejected for active Army service because of imperfect hearing. What would the doctor charge for a certificate that her boy could hear well enough to be accepted into the forces?

The other doctor, a gynaecologist, described the great joy when a mother has a baby boy - "Another fighter for Israel!" What a nation.

A TRADITION IN ISRAEL.- The Three Day March, Israel's modern expression of the ancient Passover Pilgrimage to Jerusalem of Biblical times.

The march, a tradition in Israel which has attracted participants, Jew and non-Jew, from overseas, is composed of many segments of the world-community from ages 17 to over 70. The above photo depicts some African friends in the festival.

a short, short story BY I. EMMIOT

THE PEARLS

It no longer was a secret that the intentions of M. Goldsmith, who came to town ostensibly to visit his old mother, in reality were not quite that noble.

Rather he had in mind to buy off the remaining pieces of jewelry from the local Jews, victims of an economic crisis. His desire was to appear as benefactor, one who came to bring happiness to the townsfolk. He gave a few coins to one, and to another; he accepted as his due the honor of blessings extended him at the Sabbath services in the synagogue.

People began to bring him their valuables; earrings; chains; bracelets; rings. They did look upon him as if he were their savior, an Angel of Mercy. M. Goldsmith stood with his magnifying glass, examined each piece with an air of disdain.

"Eh, Madam, it is nothing, a mere trinket... Here, in Poland, you imagine it is heaven knows what. But in Belgium we think little of such articles. Still, I'll pay you..."

Elderly, dignified Jews brought their gold watches. They searched and rummaged in every nook and cranny, like before Passover. And great was their joy when something of value was "discovered".

* * *

Only one person in town did not wish to see M. Goldsmith - Althele of the Warehouse. Of her former wealth but two things were left: the nickname because of the large sugar warehouse which she used to own and manage in her good days; a string of Orlean pearls.

These pearls were quite famous in town. They were an heirloom handed down for many decades. Generation after generation the string of pearls went down from mother to child under the marriage canopy and dampened with tears:

"Oh, my child, wear them with joy and pleasure, in wealth and dignity. May you live to lead your own children to the canopy and bring no shame on the departed parents."

Althele still remembered how here own mother, may she rest in peace, whispered those words in her ear.

Plenty water has run under the bridge since then. She did have a husband, a worthy man, the greatest scholar in town possessed with a brilliant mind. She took care of all business affairs so that he could study, relieved of daily cares, relaxed and in peace. Unfortunately he died when still young. Their two sons brought her little joy. Both married away from home. The children of one died when very little. With the second, things did not go well either - a poor man.

And Althele herself? She did live through a veritable hell. Her business was ruined by the war. At first she still put up a struggle. But business fell off and there were no more new contracts. All that remained were retail sales. However, it was still possible to live, to make a little money, to help out the poor Yeshiva students, lead poor brides to their marriage ceremonies and also outfit them.

Some time later everything turned into a heap of ashes. The fire which destroyed the town did not spare her store either. Nothing was saved, not even a feather. Just a bit of money remained and this was gradually spent. The only thing that Althele still had from her past, a reminder of her lost wealth and happiness, was the string of pearls. She cherished it like a treasure and watched it like the apple of her eye.

Once in a great while, as a good deed, she would dress up a poor bride with them. Often she sat and cried over them. All her life passed before her at such moments...

How round luck is! How it shifts and turns! How long is it since she was the richest woman in town? How long is it since even the town's officials paid attention to her words? No, she couldn't possibly stoop so low and go to Goldsmith. Rather, let him send for her! She would not go.

No. She will not sell the pearls, even if he showers her with gold. She'll sooner die with them beside her. No, she'd not lower herself before him, before that rich upstart. He must have respect for her, for her heritage...

Goldsmith, though, knows his clients. He is shrewd. So soon as he learned that Althele has a string of Orlean pearls he began to send people to her. More than once, with a promise to pay the intermediary, he sent men and women. Finally, when she did not come he went to her himself.

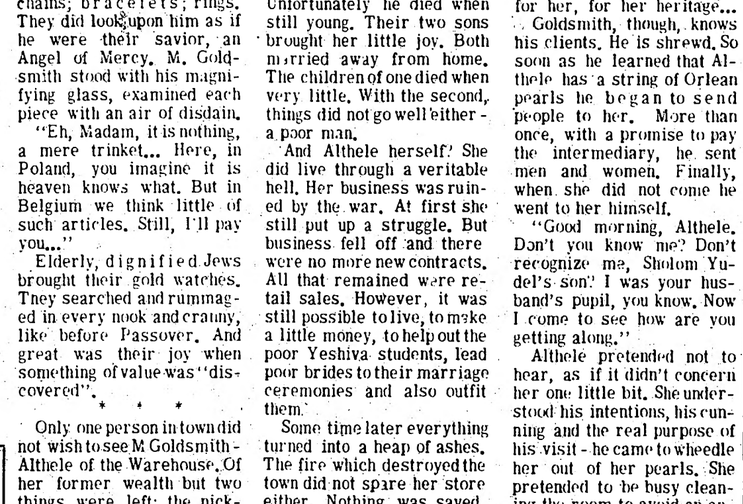
"Good morning, Althele. Don't you know me? Don't recognize me, Sholom Yudel's son? I was your husband's pupil, you know. Now I come to see how are you getting along."

Althele pretended not to hear, as if it didn't concern her one little bit. She understood his intentions, his cunning and the real purpose of his visit - he came to wheedle her out of her pearls. She pretended to be busy cleaning the room to avoid an answer.

But Goldsmith did not give up. A crafty businessman, this Goldsmith! No wonder he managed to amass a fortune which was not easy to accomplish. Realizing with whom he had to deal he decided to come out into the open:

"I heard, Althele, that you have a string of Orlean

(cont. on page 8)



CAMPING IN ISRAEL.- Camp Canada in Israel group viewing Huleh Valley from the highlands of upper Galilee last summer.

One of the highlights of the camp during its first season was the stopover in Athens on the way from Montreal to Israel. The group visited the Temple of Poseidon, the Acropolis and they cruised through the Greek Islands to Haifa.

Home base in Israel was Kibbutz Ein Hashofet near Haifa. The youngsters traveled through the length and breadth of the country, listened to lectures, engaged in work sessions which included fruit picking and planting grass seedlings on the kibbutz plus pruning and planting trees in the forest of Keren Kayemeth.

Ben Steinberg, resident camp director of Camp Canada in Israel, will take over again in the same capacity this year. A variety of projects is being planned including the construction of a children's playground, closer association with life on the kibbutz and a more extended tour of Jerusalem.

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FUCKSTEIN, ABRAHAM. - On December 29th, late of 432 Drewry Ave.

CLAIRMAN, ANNIE REBECCA. - On January 4th, late of 237 Brighton Ave.

GIVERTZ, HYMAN (GIVENS). - On January 2nd, late of 566 Melrose Ave.

GOULD, GHERMAN. - On December 31st, late of 15 Shallmar Blvd.

GREENBERG, SIME. - On January 1st, late of 98 Major St.

GMES, MASON. - On January 2nd, late of 1240 Danforth Ave.

GUTERMAN, ALEXANDER. - On January 4th, late of 56 Exbury Rd.

KOSKIE, MARK. - On January 1st, late of 5950 Bathurst St.

LOCKHART, DR. LOUIS. - On January 5th, late of 28 Howe St.

MARSHAK, ANNIE. - On January 2nd, late of 111 Latimer Ave.

MOSES, ALEXANDER. - On December 29th, late of 549 Fairlawn Ave.

FRASER, MORRIS. - On December 29th, late of 3638 Bathurst St.

ROMAN, RUTH. - On January 2nd, late of 17 Rayneswood Cres.

ROSEN, HYMAN. - On January 2nd, late of 102 Invermay Ave.

SELIGMAN, IRVING. - On January 2nd, late of 30 Glen Rush Blvd.

SILVER, JOSEPH. - On December 29th, late of 4 Ardmore Rd.

SILVERBERG, BELLA. - On January 5th, late of 630 Vesta Dr.

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FRENCH PEACE PLAN

Washington (JCNS). - France is circulating a new Middle East "peace plan" which follows closely the lines of Soviet thinking, except on Jerusalem, where the French are somewhat more sensitive to Israel's views.

According to informed American sources, the French presented their plan when the four-Power talks resumed in New York on December 2, and have been discussing it in several capitals.

Israelis who have seen the plan characterise it as almost a carbon copy of Moscow's views on a Middle East settlement. Washington is understood to be taking a cool view of the French initiative.

Meanwhile, the State Department has accused the Soviet Union of engaging in propaganda attacks on the U.S., instead of "dealing seriously" with the Middle East and responding "constructively and concretely" to the American formula for a settlement.

The State Department spokesman, Mr. Robert McCloskey, was reacting to a comment in Sunday's edition of the Soviet newspaper, Pravda. This declared that the speech by the U.S. Secretary of State, Mr. William Rogers, in which he set out the main points of the U.S. proposals, was intended to undermine Arab unity and camouflage support for Israel.

In a tone suggesting some impatience, Mr. McCloskey declared that "what is needed is a positive Soviet response" to the U.S. plan.

PEARLS

BY I. EMMIOT

(cont. from page 7)

pearls," he said. "At your age it isn't likely you'll wear them. I'll pay you well. May I take a look at them?"

Blood rushed to her head. She suddenly felt a strong desire to grab this person and throw him out like a dog. Just as she used to throw out the drunken Cossaks when they came to her warehouse bent upon making trouble. Even the top official of the town shivered before her in those days.

But why did she suddenly feel weak? Why did she listen so attentively to the sweet promises of M. Goldsmith? Perhaps because for the last two days she didn't swallow even a morsel of food? Or is it because of the worry about the Yeshiva students for whom she wanted to prepare for this money a festive meal, as in the past.

And like a flood thoughts filled her head.

She won't think of what'll happen later. From the kitchen will come the homey aroma of good food; it'll smell in every corner. For a couple of weeks she again will have the feeling of being wealthy. She'll give to charity. For at least a couple of Sabbaths she'll invite some poor guests, strangers in town, to share the meal with her. Let them all know who Althele is. They have almost forgotten her ... even the synagogue warden who takes care of the Palestine alms boxes lately stopped to come see if there is anything in the box.

Oh, for spite she'll put into the box before lighting the candles a whole silver guilden. Then she'll call in the warden, Ruven Moishe. Now do you see? Althele also has a Meyer the Miracle Worker box; and take a look, there might be something in it too.

She'll call Sorele, her former maid, whose outfit she helped get, and the poor orphan girl whom she lead to the marriage ceremony. She'll ask her to come and take something tasty home to her husband, the artisan. Let her too know that Althele still lives as she used to.

* * *

For quite a long time Goldsmith did not make such a "profitable" deal like then, with Althele of the Warehouse and her pearls. Not enough that he did not get them, he had yet to pay the doctor.

What a woman can think of . . . !

She stood in the middle of the room, deep in thought. It seemed that at any moment she'd take the pearls out of the chest. The look in her eyes seemed to say that she was ready to sell. Suddenly - bang! She fell onto the floor, her eyes turning glassy. Blood ran cold in Goldsmith's veins. The two days of hunger must have done their work.

A crowd gathered. A doctor was called.

"Exhaustion," he said and prescribed a medicine. And M. Goldsmith had to pay for everything. He couldn't possibly do otherwise.

Some business he did, that time!

But Althele was happy that she kept the pearls. If not for her fainting spell they surely would have belonged to Goldsmith.

"Pearls . . . ?" was her first word when she came to. They had to be taken out and given to her. Althele pressed the pearls close to herself as if it were a lost and finally found child. When she was asked what happened, why she fainted, she answered humbly:

"God punished me. I almost had decided to sell the pearls. A sinful thought .... A person must keep faith, must hope . . . ."

Translated by Maria Masin.

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TORONTO WOMEN'S NEWS

GENERAL MEET

Sisterhood of Adath Israel Synagogue will have its general meeting this coming Tuesday afternoon, January 13th.

WILL MEET

* Sisterhood of B'nai Israel Beth David will meet on Tuesday evening, January 13th. A panel discussion will be presented: The 3 Rs in Human Relations - Respect, Responsibility, Religion. Guest panelists will be: Rabbi Albert Pappenheim; William Vine, Jewish Family and Child Service; Mrs. J. Berger, Professor at Glendon College.

* The annual National Women's League Sabbath will be observed by Sisterhood on Saturday, January 17th, at the synagogue.

ON DEAN'S LIST

Shifra Stollman, daughter of Mr. and Mrs. Samuel S. Stollman of Windsor, Ontario, has been named to the Dean's list of Yeshiva University's Stern College for Women. A total of 63 out of 633 students were accorded the honor for maintaining at least a 3.4 (B plus) average for the entire year.

Recipe for the week

BROCCOLI WITH SAUCE

3/4 cup butter
1 1/2 tablespoons fresh lemon juice
3 egg yolks, well beaten
1/8 teaspoon salt
Dash cayenne pepper
1 teaspoon onion juice or finely minced onion
1/4 teaspoon ground tarragon
1 teaspoon chopped fresh parsley
1 tablespoon tarragon vinegar
1 bunch (about 2 pounds) fresh broccoli, cooked

Divide the butter into 3 pieces. Put 1 piece in the top part of a small double boiler. Add lemon juice and egg yolks. Place over hot water (not boiling) and cook slowly, beating constantly with a wire whisk or beater.

When the butter is melted, add the 2nd piece of butter and as the mixture thickens, add the 3rd piece. Cook over hot water (not boiling), stirring constantly until thickened. Remove from water immediately. Add all remaining ingredients except broccoli. Serve over cooked broccoli.

Yield: 6 servings.

HUMAN RELATIONS

The Fighting Couple

DR. ROSE N. FRANZBLAU

Question:

My son married 4 1/2 years ago. He was 23, completing his master's, and was financially independent.

Shortly after the marriage, my son received unpaid bills for her college courses. He sent the bills to her parents. This caused an upheaval.

When she became pregnant, my son was not exactly elated. This, her family thought, was heinous. When I questioned him, he said that with the constant fighting he couldn't honestly want a child. She had a miscarriage. They went for counseling which seemed to help.

She is pregnant again. My son just got a better job in money and title.

This past weekend they had the worst fight in our house. My sister and niece argued with my daughter-in-law. My husband and I didn't say a word.

The next day I called her mother. She shouted that my son is a miser and has struck her daughter. He claims her parents are constantly screaming and picking on him. She's always running home. I proceeded to tell her a few things about her daughter's hostility and outbursts. My son promised to go for help.

Answer:

The fighting couple, each in his and her own way, contributes to the disagreements that finally build up into a battle.

One may be the instigator most of the time, and the other may always feel attacked. But these are just the roles that each other wants to play. For some, fighting is a prelude to lovemaking. Only when they have been hurt or punished do they feel worthy of giving and receiving love.

As long as both sets of parents permit themselves to become involved in this way, the fighting between the couple will increase.

Pregnancies, in or out of wedlock, are rarely accidental. On a deep level, both want it to take place. Sometimes a pregnancy is seen as a great gift to the other. Sometimes it is interpreted as a way of tying the other down to the marriage. In saying that he was not happy about the pregnancy, your son may have been expressing his disappointment that it did not bring about the miracle-cure he hoped for. But to a wife such a statement is a rejection.

The miscarriage would probably have taken place in any case, but your daughter-in-law may have attributed it to her husband's wish not to have the child. Such a loss is almost always seen as a punishment or a deprivation.

Your son complains that his in-laws pick on him, but you probably pick on and criticize your daughter-in-law, too, in your own way.

As the hosts, you or your husband should have spoken up and put an end to the disagreement between your sister and daughter-in-law before it became so heated and hostile. The silence only gave approval to what your sister was saying and, in a way, saying for you.

For the young couple to get together and to establish a healthy relationship, both sets of parents must get out of the way. Such a couple may go for help, but will leave it when made to face up to certain psychological facts about themselves, as long as the parents are there with a ready and sympathetic ear. They don't need the therapist, then.

ISRAELI JEWELLERY, NEW STYLE

Yiddish Decline

Buenos Aires (JCNS) - Argentine educational reforms are causing a decline in Yiddish in the country, until recently considered a stronghold of the language.

About two years ago, the government ruled that children must attend elementary school all day instead of half a day as before.

This affected Jewish schools, whose pupils went to state schools for the second half of the da in order to complete their secular studies.

Most Jewish schools have decided to become fully integrated, remaining open all day and teaching secular subjects, but Yiddish teaching will have to be sacrificed to accommodate the extra subjects.

In Buenos Aires alone, 14 Jewish schools have announced that they are dropping Yiddish next March. The result will be unemployment for some 120 teachers. A similar situation is expected outside Buenos Aires.

Another pointer to the decline in Yiddish in Argentina is that Die Presse, which celebrated its 50th anniversary this year, has started recruiting Spanish-language Jewish journalists, with the aim of becoming a bilingual, Spanish - Yiddish paper. There are no Yiddish readers under 50 years of age, the paper says.

BIG SHOTS
by Ruthie

Do you notice how, all of a sudden, women who work outside the home are getting so much publicity?

Mrs. So-And-So has fifty men working under her. Her house runs the way she wants it to. So now she's an example to other women.

Mrs. Hutzenplutz won't give up her law practise. Her Husband helps with the shopping and housecleaning so now she's homefree. Nu, more for her sister with lesser skills to envy.

Mrs. Tired-Of-The-House has a part time job while the kids are in school. Now she can dress in the latest fashion and hubby has "discovered" her again.

So what else is new?

* * * *

Housewives have had jobs on the side since way back when. So what's the big deal?

I remember, when I was a little girl, the time Mama took in homework --- as they called it --- to help make ends meet when Papa wasn't working. She sewed and sewed whatever was in those bundles till all hours and then began her chores at dawn. No one knew when she slept.

Who extoled the thousands of women in the same boat? They were taken for granted.

* * * *

The real heroine is average Mrs. Housewife. Nobody can match her.

It's no koontz (trick) to have an education and carry on. But to face the unexpected day by day --- that's something. And it's the simple mama who copes.

* * * *

What happens when a little one runs a temperature at night? Usually it's Mama who stays up and does. She's there to make the child feel secure; she never worries about lack of sleep, that maybe she won't be up to par during the day.

Nobody will tell me that the best housekeeper can do the same.

And, rain or shine, who but a mama will run to school with the lunch her nokhes! (pride and joy) forgot at home? Only a mama can worry about such a thing.

Sure, housecleaning is boring. But doesn't it feel good when everything sparkles? Especially when someone pops in unexpectedly and you don't have to feel embarrassed.

Find baking a waste of time? Ridiculous. That "coffee and" with a neighbor can be very gratifying particularly when you swap recipes.

Want a new dress? Well, you still don't have to envy the gal in the executive chair. You'll manage.

Mama used to be a wizard at that. In those days of the Depression she had all she could do to get money out of Papa to clothe us kids. So what did she do for herself? Nu, she juggled here, she juggled there.

Whatever she could make she didn't buy. So the price for an item went into her special savings. This was usually a k-nipp (bundle) pinned to her bra or rolled in her stockings. It grew and grew and Papa never found out.

* * * *

Mama never felt she was deprived of anything. And her sphere of interest wasn't limited either.

First of all, she read the newspaper every day. So she became a mayven (expert) in the neighborhood. Nor did she miss the news broadcasts on radio; we didn't have TV then. All in all, she knew what was going on.

As a matter of fact, her interpretations were very funny. Many times she got all mixed up.

Like once, she suddenly yelled, "Come listen! We're going to have another war!"

We all ran into the kitchen. "Where? When? How?"

Nu, it turned out Mama was listening to a serial and got carried away.

* * * *

It felt good to know Mama was around whenever we needed her.

And who else but Mama cared enough to see that we practised the piano every day and didn't play hookey from Heder (Hebrew school)?

And every Friday did the house smell good! The aroma of gefilte fish down the hall, mixed with that of cholent, cake, pie, homemade chrilah --- an Erev Shabbos you can never forget! I'm drooling now.

* * * *

My bouquets go to the mass of mamas who go about doing what they have to do without any complexes. No cold substitute in their homes!

And what they hand over is more precious than anything money can buy --- a remembrance of warmth and love transmitted from generation to generation of mothers.

* * * *

Want a career? Wait till the kids grow up and get married --- if you last that long, please God.

(Copyright North American Press, 1970)

Pages from history

by PHILIP ZIEGLER

JEWS BLAMED FOR EPIDEMIC

In 1347 an epidemic disease of unprecedented frightfulness afflicted Europe. It started in the East, travelled to Sicily and Italy in the boats of Genoese traders, then struck inland. By the end of 1349 every country, virtually every town and village, had been affected.

Medieval statistics are notorious for their impressionistic vagueness but, from all the evidence that can be assembled, it seems impossible that much less than a third of Europe's population perished.

Today we know that this was the first and most savage assault of the great pandemic of bubonic plague which did not finally die out till the eighteenth century. To the contemporary victims it was totally incomprehensible, and its mystery doubled its terror.

Medieval man was assured by his Church that the plague was the work of God, direct punishment for his wickedness. So much was established. But it was far more difficult to define precisely the way in which he had sinned or how he might placate God's fury in the future. Still less were any constructive theories propounded as to how the disease actually came about or how potential victims might protect themselves.

It would have been reasonable for medieval man, knowing that God was responsible for the plague, to inquire no more deeply into causes. Even if he did succeed in identifying God's agents on earth, no further action seemed called for, but, by some quirk of logic, he both accepted the Divine origin of the plague and sought to revenge himself on those who caused it.

In his fear and despair he searched eagerly for someone on whom to pin the blame. To relieve the tension, in part at least, he needed a target for his indignation; preferably a minority group, easily identifiable, already unpopular, widely dispersed and lacking any powerful protector.

The Jews were not the only candidates. In much of Spain the Arabs were cast as villains. Portuguese pilgrims and, in Narbonne, the English were suspected. The lepers, too, were believed to play a sinister role. But even where others were implicated, the Jews were generally felt to be the masterminds.

Traditional economic reasons in part explained this readiness to believe the worest. The Jew's role as money-lender undoubtedly predisposed his clients to turn on him if occasion offered. But their belief in his guilt was sincere and had far deeper roots.

The image of Jews as anti-Christ was common currency in the Middle Ages. The Black Death concentrated this latent fear and hatred into one burning grievance, which not only demanded vengeance but offered the tempting extra divident that, if the Jews were eliminated, the plague might vanish with them.

Really one one charge was made; that, by poisoning the wells, the Jews infected Christians with the plague. Some fanciful reports alleged also that the orders were given by a conspiratorial network centered on Toledo; that the poison, in powdered form, was imported from the Orient; and that the same organization also occupied itself with forging currencies and murdering Christian children. But these were decorative frills to the main charge.

There can be little doubt that most of those who assailed the Jews believed in the literal truth of the accusations. This certainly should have been shaken by the fact that Jews died as fast as Christians; sometimes faster, indeed, in their crowded and unhealthy ghettoes. But the Christians closed their eyes to reality. Since the Jews caused the Black Death it was ridiculous to suppose that they could also suffer from it. Any appearance to the contrary must be further evidence of their consummate cunning.

The first case of persecution occurred in the south of France in the spring of 1348. In May there was a massacre in Provence. But it is possible that the madness would never have spread across Europe if it had not been for the trial at Chillon in September and the disastrous confessions which torture tore from the accused.

Balavignus, a Jewish physician, was the first to be racked. "After much hesitation," he confessed that Rabbi Jacob of Toledo had sent him a leather pouch filled with red and black powder and concealed in the mummy of an egg. This powder he was ordered to throw into the larger wells of Thonon. He did so, he said, having previously warned his friends and relations not to drink the water. "He also declared that none of his community could be exculpated . . . all were guilty".

So incriminating a confession settled the qualms of many who might otherwise have sought to protect the Jews. On September 21, the municipality of Zurich voted never to admit Jews to the city again. In Basle, all the Jews were penned up in wooden buildings and burned alive.

In November, 1348, the Jews were burned at Solothurn and Stuttgart; in December at Landsberg, Memmingen and Lindau; in January, Freiburg and Ulm. At Speyer the bodies of the murdered were piled in great wine casks and floated down the Rhine.

In February it was the turn of Gotha and Dresden; in March, Worms, Baden and Erfurt. In Strasbourg, where 2,000 Jews were slaughtered before the plague even arrived, the final tally was said by contemporary records to have risen to 16,000.

From March till July there was a lull in the massacres. Their renewal was largely the work of the Flagellants, whose attacks on the Jews were the most distasteful feature of their pilgrimages. On their arrival at Frankfurt, in July, 1349, they rushed directly to the Jewish quarter and led the local population in wholesale slaughter. At Brussels the mere news that the Flagellants were approaching set off a massacre in which some six hundred Jews were killed.

The persecution of the Jews waned with the Black Death itself; by 1351 all was over. Save for the horrific circumstances of the plague, there was nothing unique about the massacres.

Even by the fourteenth century the Jews had learned to expect hatred and suspicion. But the massacre was exceptional in its extent and its ferocity; in both, indeed, it had no equal until the twentieth century set new standards for man's inhumanity to man.

TORONTO SYNAGOGUES

ADDRESSED ADULT STUDY

* Last night Dr. Louis Levine, faculty of Near Eastern Studies of the University of Toronto and assistant curator of the Royal Ontario Museum, spoke at Adath Israel Synagogue, Topic: The Archeology of Ancient Israel.

* The second lecture of the group will be given next Thursday by Rabbi Erwin Schild who will speak on: How the Land of Israel Influenced Jewish Destiny.

* On Sunday morning, January 18th, Brotherhood will present J. B. Salsberg at a breakfast meeting.

TO RECEIVE DECORATION

The Fighter's Decoration of the State of Israel will be presented to Canadian volunteers to Hagdudim, Machal and Aliyah Beth at a reception tendered by Consul-General of Israel Aba Gefen and Mrs. Gefen, Sunday, January 18th, at B'nai Israel Beth David Synagogue.

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ISRAEL'S ABBA EBAN: "... A MATTER OF SEMANTICS..."

U. S.

(cont. from page 3)

that there should be no "sweeping changes".

Mr. Nixon has told the UN General Assembly (in September, 1969) that there should not be any "major change of the Middle East map." At other times these phrases have been used: There must only be "minor changes"; such changes must be confined to "the necessities of security"; they should not be "substantial."

This semantic development, it has been noted by a high Israel official, have not been in a forward direction. The verbal limitations have become tighter as time went on. But substantially, it has always been the American position that the peace boundaries should not differ vastly from the armistice lines, and that any difference must be justified by security reasons.

These differences, however, had little effect, as long as the discussion was merely between Israel and the US. Until the end of 1968, it could be said, the points the two countries held in common were operatively important and enabled Israel to repel and resist attempts to develop international efforts to strangle or isolate her.

What changed the situation was the proposal by France at the end of December, 1968, accepted, although reluctantly, by the US, to move the Middle East conflict into the hands of the "Big Four". Israel's reservations, and even hostility, to this are well-known.

The thrust of her opposition was that the seeds of erosion of American policy were to be found in the very exercise of the Great-Power talks, and that the alignment itself, in which only one power had some identity of interest with Israel, constituted a permanent danger of erosion.

The US, of course, disagreed. But Israel can now say, "I told you so", though this is cold comfort indeed. The gulf between Israel and the Arab States has not been bridged; there is, in fact, an increase in military pressure in the Middle East. The Arabs and the Soviet Union, have not budged, but America has begun to compromise.

To call this "erosion" may not be entirely accurate, for this gives the implication that the previous policy was satisfactory and the present one is not satisfactory. The fact is that most of the elements of the American policy as announced by the Secretary of State, Mr. Rogers, and passed on to the "Big Four", have been consistent with American policy enunciated at various stages. The concept of not moving without peace is present, as is the fact that there must be peace. The concept of a "package deal" - that there must be agreement on all points of issue before there could be any implementation - remains. The concept of a peace agreement signed in the future, with a process of negotiation leading towards it, is there.

But there have been small and gradual deviations in the semantics on territory, and small changes, added to each other, can become substantial.

For example, the international boundary between Israel and Egypt, between Palestine and Egypt, has always been the American concept of peace between the two countries. America has never said that Israel could have peace and Sinai; it now says that Israel can have peace without Sinai - a semantic difference, but a difference nevertheless.

However, whether it is called "erosion" or something else a change - and a crisis - have come about in Israel-American relations. Some extremely difficult days lie ahead for the Jewish State, which needs America for its very existence, but will have to look on helplessly, while Washington tries to mend its fences with the Arab States.

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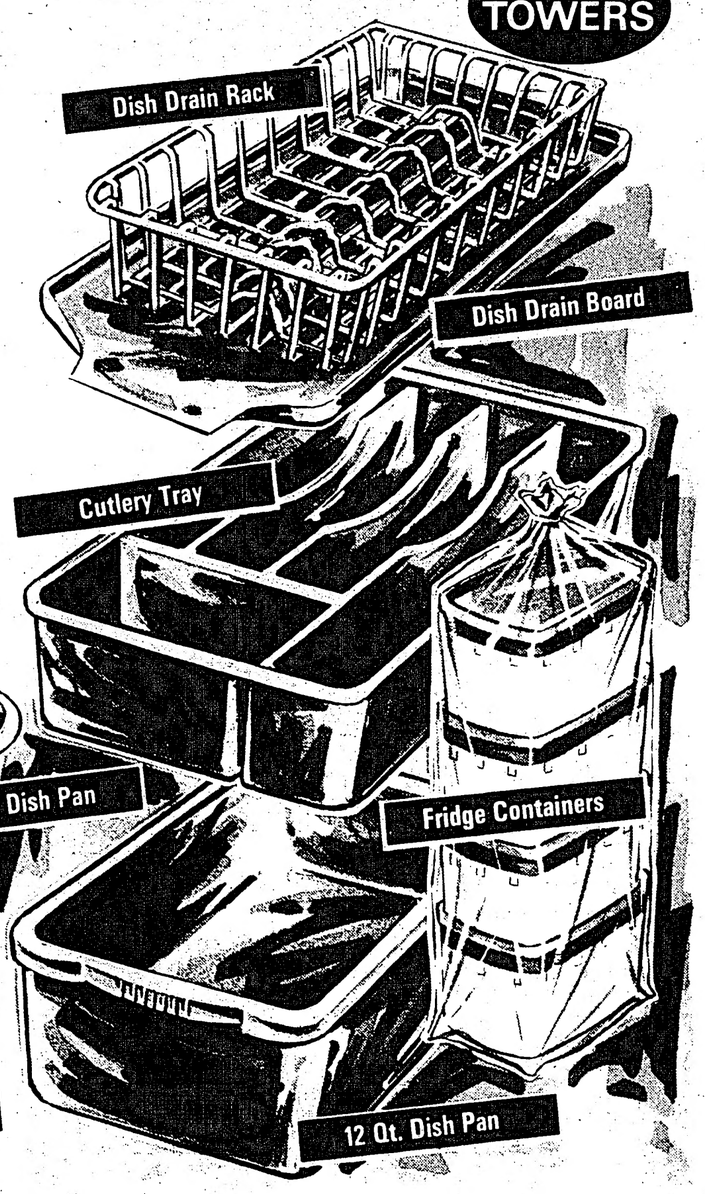

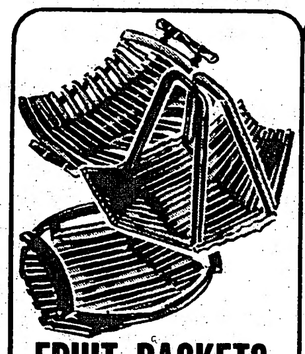

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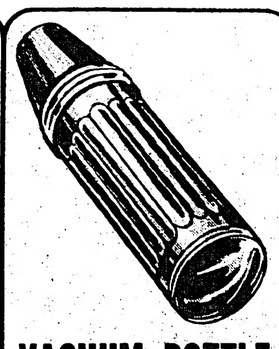

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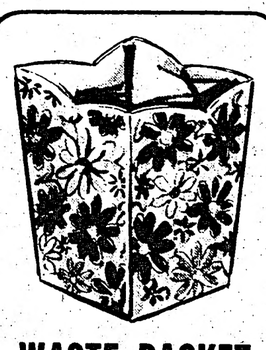

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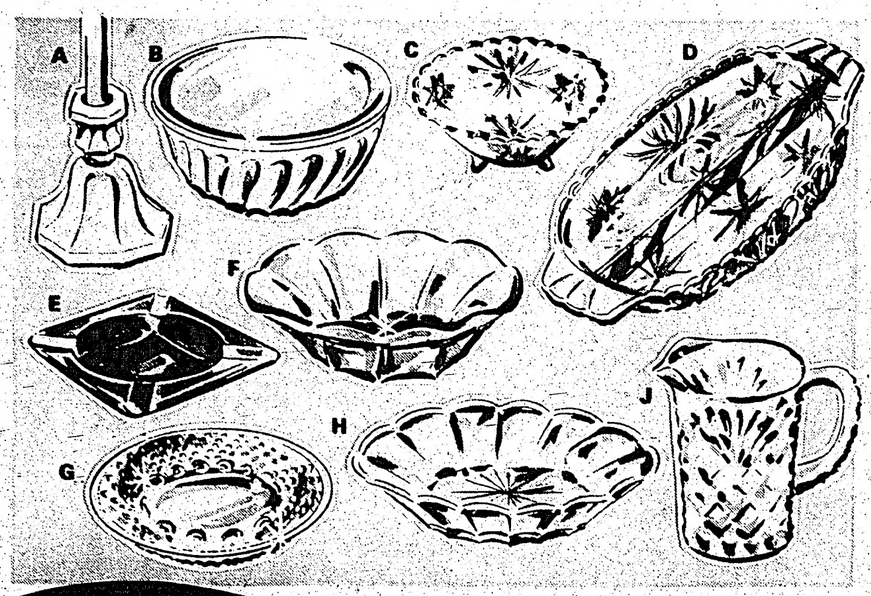

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